

**AL-KASHF WA AL-BAYĀN
'AN TAFSĪR AL-QUR'ĀN**

Volume 14

Unveiling and Elucidation Of The Qur'ān Interpretation

AL-KASHF WA AL-BAYĀN 'AN TAFSĪR AL-QUR'ĀN

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Surat At-Tawbah (94- 129)

Blame is only on those who seek exemption from you although they have the means. They preferred to stay behind with the helpless, and Allah has sealed their hearts so they do not realize 'the consequences'. (9:93)

(Qur'an 9:94) They will make excuses to you 'believers' when you return to them. Say, ﴿Make no excuses, 'for' we will not believe you﴾; we will not trust you. ﴿Allah has already informed us about your 'true' state 'of faith'. Your 'future' deeds will be observed by Allah and His Messenger as well.﴾ What is your choice afterwards? Would you repent from your hypocrisy or insist? ﴿And you will be returned to the Knower of the seen and unseen, then He will inform you of what you used to do.﴾; good and evil deeds.

(Qur'an 9:95) ﴿When you return, they will swear to you by Allah (in apology)﴾ means when you (believers) go to them after returning from your expedition. ﴿so that you may leave them alone.﴾ means so that they (the believers) forgive them and turn away from them without admonishing them. ﴿So leave them alone﴾ means abandon them and let them drawn in their hypocrisy and sins. ﴿they are truly evil.﴾ They are impure. 'Aṭā' commented: "Their deeds are evil and in the Hereafter ﴿Hell will be their home as a reward for what they have committed.﴾.

Ibn 'Abbās (may Allah be pleased with them) said: This Verse was revealed to expose Jid ibn Qais and Mu'atib ibn Qushayr and their companions who were eighty (80) hypocrites. After its revelation, the Prophet Muhammad (P.B.U.H), when he returned from Al-Madinah, said: '**Do not sit with them or chat with them.**'

In addition, Muqātil said: This Verse was revealed to expose Abdullah ibn 'Ubay after uttering his oath in front of the Prophet (P.B.U.H). He promised that he will never stay behind again and he will support him in fighting his enemies and asked him for forgiveness. Thus, Allah Almighty revealed this Verse.

(Qur'an 9:96) The Saying of Allah Almighty: ﴿They will swear to you in order to please you. And even if you are pleased with them, Allah will never be pleased with the rebellious people.﴾ was also revealed for the same reason.

(Qur'an 9: 97) ﴿The nomadic Arabs﴾ the usage of the Arabic word Al-'Arāb refers to the Arab Bedouins. This Verse describes the nomadic Arabs as ﴿far worse in disbelief and hypocrisy﴾ compared to the city dwellers ﴿and less likely to know the laws revealed by Allah to His Messenger. And Allah is All-Knowing, All-Wise.﴾. Qatādah commented: "They are the most ignorant of the Prophetic Traditions."

Al-'A'mash narrated that Ibrāheem said: "A Bedouin man sat next to Zaid ibn Ṣūḥan while he was speaking to his friends. Zaid had lost his hand during the battle of Nahawand. The Bedouin said: 'I swear, your words are fascinating, but your hand causes me suspicion.' Zaid replied: 'Why are you suspicious because of my hand, it is the left hand (that is cut).' 'I swear, I do not know which hand you should amputate (for committing theft), is it the right or the left.' said the Bedouin. Then, Zaid ibn Ṣūḥan said: "Allah Almighty has said the truth: ﴿The nomadic Arabs are far worse in disbelief﴾.

(Qur'an 9: 98) ﴿And among the nomads are those who consider what they donate to be a loss﴾ 'Aṭā' commented: This person spends in Allah's cause, not to gain the rewards or avoid the punishment, but his donation is out of fear and showing off.

﴿and await your misfortune﴾ means that they wish to witness your ups and downs.

Yamān commented: "This means that they await afflictions and disasters to strike you by the death of the Messenger (P.B.U.H) and the triumph of the polytheists.

﴿May ill-fortune befall them! And Allah is All-Hearing, All-Knowing.﴾ Regarding the (Arabic) word As-Saw', Ibn Katheer, Ibn Muḥaiṣin, Mujāhid and Abu 'Amr read, in Surat At-Tawbah (Repentance) and Al-Faṭḥ (Victory), the letter Seen with Ḍam to be As-Sū'. This word means harm, evil, affliction and adversity.

The rest reciters (Qurṛā') and Abu 'Ubaid and Abu Ḥātem as well read the letter Seen with Fatḥah.

In fact, this Verse refers to the Bedouins of Asad, Ghatafān, Tamim and those around Al-Madinah.

(Qur'an 9:99) Then, an exception was revealed: ﴿However, among the nomadic Arabs are those who believe in Allah and the Last Day﴾. Mujāhid commented: "They are Bani Muqarrin from the Muzianah tribe."

Aḍ-Ḍahāk said: It is 'Abdullah Dhu Al-Bajādain (may Allah be pleased with him) and his tribe.

Al-Kalbī said: They are Aslam, Ghifar and Juhainah.

﴿and consider what they donate as a means of coming closer to Allah﴾ The Arabic word Qurubāt is the plural form of the word Qurbah. ﴿and 'receiving' the prayers of the Messenger﴾ means his supplication and asking Allah's forgiveness for them. ﴿It will certainly bring them closer. Allah will admit them into His mercy﴾ His Paradise. ﴿Surely Allah is All-Forgiving, Most Merciful﴾.

(Qur'an 9:100) The saying of Allah Almighty: ﴿As for the foremost—the first of the Emigrants [known as Al-Muhājirūn]﴾ refers to those who left their tribes, families, houses and countries (emigrating from Makkah to Al-Madinah). ﴿and the Helpers [known as Al-Anṣār]﴾ refers to those from the dwellers of Al-Madinah who supported the Messenger of Allah (P.B.U.H) against his enemies and sheltered him and his companions. In fact, they followed him two (2) years before his emigration. ﴿and those who follow them in goodness﴾ refers to those who follow them in their way of belief, emigration and support till the Day of Resurrection.

'Aṭā' commented: "They are those who remember Al-Muhājirūn and Al-Anṣār in their supplication; asking Allah Almighty to shower them with His Mercy, and those who praise them and Ask Allah to gather them together (in their after-life).

Regarding the recitation of the Verse ﴿As for the foremost—the first of the Emigrants and the Helpers﴾ It has been narrated that when ‘Umar ibn Al-Khattāb (May Allah be pleased with him) read the word Al-Anṣār with Ḍam and Al-Ladheen without the particle of conjunction Wāw, ‘Ubay ibn Ka‘b (May Allah be pleased with him) told him: we read it with Ḍam and the particle of conjunction Wāw. He repeated it thrice. Then, ‘Ubay ibn Ka‘b (May Allah be pleased with him) said: “By Allah, I recited it before the Messenger of Allah with Wāw, while you are selling the leaves of the Acacia tree at Al-Baqee’ . He replied: “You are right, you memorized and I forgot. You devoted your life to this and I was busy. You witness this while I was absent.” Then, ‘Umar (may Allah be pleased with him) asked ‘Ubay: “Do they include Al-Anṣār?” he answered: “Yes.”..... ‘Umar (may Allah be pleased with him) said: “I was thought that we had reached a high state which no one can reach.” Then, ‘Ubay replied: “Yes, this Verse is affirmed through the beginning of Surat Al-Jumu‘ah (Congregation, Friday), the middle of Surat Al-Ḥashr (Exile) and the end of Surat Al-Anfāl (Spoils of War). Allah Almighty says: ﴿along with others of them who have not yet joined them ‘in faith’. For He is the Almighty, All-Wise.﴾ (62:3), ﴿And those who come after them will pray, ﴿Our Lord ! Forgive us and our fellow believers who preceded us in faith, and do not allow bitterness into our hearts towards those who believe. Our Lord ! Indeed, You are Ever Gracious, Most Merciful.﴾ (59:10), ﴿And those who later believed, migrated, and struggled alongside you, they are also with you....﴾ (8:75). Al-Ḥasan, Sallām and Ya‘qoub read it with the particle of conjunction Wāw “wal Al-Anṣār” as it is added to ﴿the foremost” and follows it. They do not include them. For them, the ﴿foremost﴾ describes the emigrants only.

According to the popular recitation, Al-Anṣār is read with Kasrah following Al-Muhājireen.

The Scholars have many views in determining the foremost. Abu Mūsā Al-Ash‘arī (may Allah be pleased with him), Sa‘eed ibn Al-Musayyib, Qatādah and

Ibn Sireen, (may Allah have mercy on them) said that they are those who prayed facing both Qiblahs with the Messenger of Allah (Prayer destinations; first toward Aqsa Mosque in Jerusalem and later toward the Sacred House of Makkah).

‘Aṭā’ ibn Aby Rabāḥ said that they are those who participated in the expedition of Badr.

Ash-Sha‘bī said that they are those who conducted the pledge of Ar-Riḍwān.

In addition, they differed in determining the first believers of the Messenger of Allah (P.B.U.H) after Khadijah bint Khuwaylid, his wife, (may Allah be pleased with her). They only agreed that she is the first who believed in the Messenger of Allah (P.B.U.H).

According to Ibn ‘Abbās, Jāber and Zaid ibn Arqam (may Allah be pleased with them), and Muḥammad ibn Al-Munkadir, Rabi‘atur-Ra’i, and Abu Ḥāzim Al-Madanī, the first believer among males who believed in the Messenger of Allah (P.B.U.H) and prayed with him is ‘Alī ibn Abu Ṭālib (May Allah be pleased with him).

Al-Kalbī said: ‘Alī ibn Abu Ṭālib (May Allah be pleased with him) became a Muslim when he was nine (9) years old.

According to Mujāhid and Ibn Ishāq, he became a Muslim when he was ten (10) years old.

Ibn Ishāq said: ‘Abdullah ibn Najeeḥ related to me via Mujāhid: “One of the greatest blessings of Allah upon ‘Alī ibn Abu Ṭālib (peace be upon him) that the tribe of Quraysh suffered from famine. In fact, Abu Ṭālib, his father, was prolific. Thus, the Messenger of Allah (P.B.U.H) told Al ‘Abbās, his paternal uncle, (may Allah be pleased with him) who was the wealthiest man in Banū Hāshim, one of the clans of the Quraysh tribe (among the Hashemites): “O ‘Abbās! You know your brother Abu Ṭālib is a prolific and so he is suffering from this affliction. Why not adopt two of his sons, one for me and one for you? Al-‘Abbās (may Allah be pleased with him) replied: «I agree.” Then, they went to Abu Ṭālib and said to him: “We want to lighten

your burdens by adopting some of your sons to help during this affliction.” He replied: “Leave ‘Aqeel and be free to choose.” Then, the Messenger of Allah (P.B.U.H) chose ‘Alī (may Allah be pleased with him), while Al-‘Abbās chose Ja‘far (May Allah be pleased with both of them). Therefore, ‘Alī grew up in the house of prophecy. Once the mission is assigned to the Prophet (P.B.U.H), he believed in him. As for Ja‘far, he grew up in the house of Al-‘Abbās (may Allah be pleased with both of them) and after submitting to Islam he sent him⁽¹⁾.

In addition, Ismā‘il ibn Ilyās ibn ‘Afif, via his father via ‘Ufayyf, his grandfather (may Allah be pleased with him), said: “I was a merchant. One day I went to Makkah during the pilgrimage and stayed in the house of my friend Al-‘Abbās ibn ‘Abdul Muṭṭalib. He used to visit Yemen to buy perfumes for his trade during the season of pilgrimage. While I and Al-‘Abbās were in the valley of Mina, a young man came when the sun has passed its zenith. He looked up to the sky and then faced the direction of the Ka‘bah. Then, a young boy stood next to his right hand, and then a woman came and stood behind both of them. After a while, he bowed then prostrated then raised his head after bowing and they followed him in all his movements. Then, I asked: “O ‘Abbās! This is strange?! He replied: “This is strange!”. I replied: woe to you? Then, he said: “This is my nephew Muḥammad ibn ‘Abdullah ibn ‘Abdul Muṭṭalib. He claims that Allah Almighty sent him as a Messenger and that he, surely, will be granted the treasures of Khosrau and Caesar. This boy is ‘Alī ibn Abu Ṭālib, my nephew, and this woman is Khadijah bint Khuwaylid, the wife of Muḥammad (P.B.U.H) who followed his religion. I swear no one on this earth follows this religion except them.

(1) The assessment of the reliability of the chain of transmitters

- Hasan.
- This report is narrated by Ibn Hāshem in *As-Sirah An-Nabawiyyah* 1/246.
- It was compiled by Aṭ-Ṭabarī in *Tāreekh Ar-Rousul wal Molouk* 2/313, Al-Ḥākem in *Al-Mustadrak* 3/576 through Ibn Ishāq. Ibn ‘Abdil Barr mentioned it in *Al-Isti‘āb* 1/141.

After his submission, ‘Ufayyf Al-Kendy (may Allah be pleased with him) said: “I wish I was the fourth (to submit to Islam).”²”

It has been narrated that Abu Ṭālib told ‘Alī ibn Abu Ṭālib (peace be upon him): “O son! Tell me about your religion.” ‘Alī ibn Abu Ṭālib (may Allah be pleased with him) replied: “O father! I believe in Allah and his Messenger. I accept his Message and pray with him.” Then, he said: “Muḥammad only calls for goodness, so follow him strictly.”

Furthermore, ‘Ubaidullah ibn Mūsā, via Al-‘Alā’ via Manhāl ibn ‘Amr via ‘Abbād ibn ‘Abdullah, narrated: “I heard ‘Alī (may Allah be pleased with him) saying: ‘I am the servant of Allah and the brother of His Messenger. I am the greatest Ṣiddiq (the first one to believe). Whosoever attributes this to himself is but a big liar. I started praying seven (7) years before other people.’⁽¹⁾”

Ibrāhim Al-Nakh‘ī and others said that the first one who submit to Islam after Khadijah (may Allah be pleased with her) is Abu Bakr Aṣ-Ṣidiq (may Allah be pleased with him).

(1) The assessment of the reliability of the chain of transmitters

- ‘Abbād ibn ‘Abdullah is one of the narrators, so Ibn Ḥajar said that it is weak. Sheikh Al-Islam Ibn Taymiyyah said it is fabricated in the report attributed to ‘Alī (may Allah be pleased with him).
- It was compiled by Ibn Abu Shayyibah in Al-Muṣanaf 11/141 (32620), Ahmad in Faḍā’l Aṣ-ṣaḥabah 2/586 Ibn Majah in Al-Muqadimah- The virtue of ‘Alī ibn abu Ṭālib- (120), Ibn Abu ‘Āṣem in As-Sunnah 2/584, An-Nassā’ī in As-Sunan Al-Kubrā- Features- Part 2 (8395), Aṭ-Ṭabarī in Tāreekh Ar-Rousul wal Molouk 2/310, Al-‘Uqailī in Al-Du‘afā’ 3/137, Abu Na‘eem in Ma‘refat Aṣ-ṣaḥabah 1/301, Ibn Al-Jawzī in Al-Mawdou‘āt 2/97, Al-Mazzī in Tahdheeb Al-Kamāl 22/511, and Adh-Dhahabi in Mezān Al-‘īdāl 2/368. All of these narrations are through the route if Al-‘Alā’ ibn Ṣaleḥ via Al-Minhāl ibn ‘Amr via ‘Abbād ibn ‘Abdullah with the same words.
- Al-Ḥākem compiled it in Al-Mustadrak 3/112 through the route of ‘Ubaidullah ibn Mūsā via Isrā’eel via Abu Ishāq As-Sibi‘ī via Al-Minhāl with the same words.
- Al-Ḥākem did not determine its level of authenticity. Yet, Adh-Dhahabi said: This is his opinion, it is not mentioned in neither Al-Bukhārī nor Muslim. It is not Sahih. It is an invalid Hadith, so beware. ‘Abbād said: Ibn Al-Madini said: (It is) weak.
- Ibn Al-Jawzī said also: This is fabricated by ‘Abbād ibn ‘Abdullah.

This is supported by the narration of Abu Umāmah Al-Bāhili via ‘Amr ibn ‘Abasah (may Allah be pleased with him). He said: “We came to the Messenger of Allah (P.B.U.H) while he was in the market of ‘Ukāẓ. I asked him: “O Messenger of Allah, who followed you in this matter (your religion)?” He (P.B.U.H) replied: **“Two men; Abu Bakr and Bilāl, a free man and a slave”**. Then, I accepted Islam and reckoned myself, at that time, to be one-quarter of those who believe in Islam.

[1456] I also heard Abu Al-Qāsim Al-Ḥasan ibn Ja‘far An-Nisaburī via Abu Al-Ḥasan ‘Alī ibn ‘Abdullah Al-Bathkhashī via Abu Hurayrah Muzāḥim ibn Muḥammad ibn Shārida Al-Kushī via Jāroud ibn Muadh via Wakee‘ ibn Al-Jarraḥ via Ismā‘il ibn Abu Khāled via Al-Sha‘bī saying: “A man asked Ibn ‘Abbās (may Allah be pleased with both of them): “Who is the first one to submit to Islam?” He replied: “Abu Bakr (may Allah be pleased with him). Did not you hear the praises of Ḥassān ibn Thābet (may Allah be pleased with him).

(Paraphrasing⁽¹⁾: searching for an example of sincerity, remember your brother Abu Bakr. After the Prophet, He is the most righteous, just and sincere person. He is the second person to gain praises and the first person to follow the Messenger.)

According to Az-Zuhrī, Suleimān ibn Yasār, ‘Urwah ibn Al-Zubayr, and ‘Imrān ibn Abu Anas, the first one to submit to Islam among men is Zaid ibn Hārithah (may Allah be pleased with him).

Ishāq ibn Ibrāhim al-Ḥanẓalī gathered between all these reports. He said: The first man to submit to Islam is Abu Bakr (may Allah be pleased with

(1) [1456] The assessment of the reliability of the chain of transmitters

- They are unknown narrators for me. The chain of narrators has an anonymous transmitter.

The authentication of Hadith

- This report was compiled by ‘Abdullah ibn Ahmad in Faḍā’l Aṣ-ṣaḥabah 1/142, Aṭ-Ṭabarī in Tāreekh Ar-Rousul wal Molouk 2/314, and Al-Khaṭeeb in Tāreekh Badghdad 14/51 through Al-Haytham ibn ‘Adi via Mujālid via Ash-Sha‘bī in a similar narration.

- Al-Haithami said in Mujma‘ Az-Zawā’id 9/43: It was narrated by Aṭ-Ṭabarāni and one of its narrators is Al-Haytham ibn ‘Adi, and he is Matrūk.

him), while the first woman to submit to Islam is Khadijah (may Allah be pleased with her). ‘Ali ibn Aby Talib (may Allah be pleased with him) is the first boy to submit to Islam, while Zaid ibn Ḥārithah (may Allah be pleased with him) is the first slave to submit to Islam.

Summarizing all these reports, Ibn Ishāq ibn Ibrāheem Al-Hanzalī said: The first among men to submit to Islam is Abu Bakr (may Allah be pleased with him), while the first among women to submit to Islam is Khadijah (may Allah be pleased with her). The first among children to submit to Islam is ‘Alī ibn Abu Ṭalib (may Allah be pleased with him), while the first among slaves to submit to Islam is Zaid ibn Ḥārithah (may Allah be pleased with them).

Ibn Ishāq said: “When Abu Bakr (may Allah be pleased with him) submitted to Islam, he announced his Islam and called others to submit to Allah Almighty and His Messenger (P.B.U.H). Abu Bakr (may Allah be pleased with him) was a loving polite person. He was the most honourable and the wisest among the men of Quraysh. He was a known sincere merchant. People used to take a piece of advice from him for his wide knowledge, successful business and charming words. Thus, he started to spread the message of Islam among people he trusted and among his frequent visitors. As far as I know, ‘Uthmān ibn ‘Affān, Al-Zubayr ibn Al-‘Awwām, ‘Abd Ar-Raḥmān ibn ‘Awf, Sa‘d ibn Abu Waqqās, and Talḥah ibn ‘Ubaidullah (may Allah be pleased with them) were guided by Abu Bakr to Islam. When they accepted his call, he brought them to the Messenger of Allah (P.B.U.H) and uttered the Shahadah and prayed. This group of eight represents the first persons to submit to Islam. They are the first to pray and believe. Later on, many groups are guided to Islam. In fact, they are the **foremost**; first Muslims among the emigrants.

In addition, the “**foremost**” among Al-Anṣār are the seven (7) who conducted the First Al-‘Aqabah Pledge and the seventy (70) who conducted the second Al-‘Aqabah Pledge and who submitted to Islam when Abu Zurārah Muṣ‘ab ibn ‘Umair ibn Hishām ibn ‘Abdul-Dār (may Allah be pleased with him) was assigned to teach them Qur’ān.

In fact, he was the first person to perform the congregational prayer in Al-Madinah. Al-Anṣār loved him. He guided to Islam Saʿd ibn Moʿadh, ʿAmr ibn Al-Jamūḥ, all of the members of Banu ʿAbdul-Ashhal and many women and boys (may Allah be pleased with them all).

Muṣʿab ibn ʿUmayr (may Allah be pleased with him) was the leader of the Muslim's army at the expeditions of Badr and Uḥud. In Uḥud, he plunged into the Quraysh forces to protect the Messenger of Allah (P.B.U.H) after the rest of the army was away. He (may Allah be pleased with him) was hit by a spear and won martyrdom. Then, the Messenger of Allah (P.B.U.H) said: **"I ask Allah to accept you (reward you in the Hereafter). I have never seen anyone who is noble like him. I met him in Makkah. He was wearing two garments he knew nothing about their price, and the leather strap over his feet was made of gold. He had four slaves; two by his right and the other by his left, each one of them was holding a wooden small bowl full of Ḥays (*a mixture of dates, dried milk and fat) each one was eating from this bowl and sharing the food with others. Later on, Allah Almighty granted him martyrdom."** The Messenger of Allah (P.B.U.H) used to keep any (unique) present given to him as a present for Muṣʿab ibn ʿUmayr. Thus, Allah Almighty revealed, describing him: **﴿And whoever is in awe of standing before their Lord will have two Gardens.﴾** (55:46).

His brother was captivated (by Muslims) at the expedition of Badr. When his brother said: "I am Abu ʿAziz ibn ʿUmayr, the brother of Muṣʿab ibn ʿUmayr.", they refrained from keeping him with the captives. They set him free, but he was afraid that Quraysh would kill him. Thus, they welcomed him at their house and served him bread and dates. In fact, he preferred dates to bread, as Al-Madinah dwellers preferred bread to dates and it is vice versa for Makkah dwellers. In the morning, they brought him to Muṣʿab (may Allah be pleased with him) and informed him about the situation and that his brother is a guest. He replied: "He is neither my brother nor my relative, keep him as a captive, as his mother is the richest woman among Al-Bathā' dwellers. Then, his mother paid the ransom to set him free.

During the battle of ‘Uḥud, when Muṣ‘ab ibn ‘Umayr (may Allah be pleased with him) saw his brother he whispered to himself: “I swear I will kill you myself”. He attacked him (several times) till he killed him. Thus, Allah Almighty revealed: ﴿Then as for those who transgressed, and preferred the ‘fleeting’ life of this world, the Hellfire will certainly be ‘their’ home.﴾ (79 :37- 39).

Their reward is mentioned in the Saying of Allah Almighty: “Allah is pleased with them and they are pleased with Him. And He has prepared for them Gardens under which rivers flow...﴾. In fact, Makkah dwellers recited this Verse differently. According to their written copies (of the Qur’ān), they recited “min Taḥtiha” instead of “Taḥtaha”﴾to stay there for ever and ever. That is the ultimate triumph﴾.

According to Al-Ḥussain ibn ul-Faḍl, their meaning is different, as “Taḥtaha” depicts that the rivers are flowing under the trees.

Commenting on this Verse, it was narrated that the Messenger of Allah (P.B.U.H) asked Mu‘adh ibn Jabal (may Allah be pleased with him): “Where is the the foremost ‘in faith’?” Mu‘adh replied: ‘Perhaps, the previous generation.’ He (P.B.U.H) said: ‘Those who absorb themselves in the remembrance of Allah. Whosoever wishes to enjoy the gardens of paradise should frequently remember Allah Almighty (Keeping Dhikr).’

(9:101) ﴿Some of the nomads around you ‘believers’ are hypocrites,﴾ is revealed upon the tribes of Juhayna, Mazyynah, Aslam, Ashja‘, and Ghifār whose houses were around Al-Madinah. ﴿as are some of the people of Al-Madinah﴾ implicitly refers to the dwellers of Al-Madinah who ﴿have mastered hypocrisy﴾ and indulged into it. The Arabic verb Tamarad refers to the act of complete and stubborn disobedience. The noun Al-Mareed and Al-Māred are its derivatives. For example: An Arabic proverb reads: (Tamarada Maridon wa ‘Azza Al-Ablaqou) referring to the unattainable goals.

Ibn Ishāq commented: (it means that) they stubbornly stick to it.

Ibn Zaid and Abān ibn Taghlab said: (it means) they insist and refused to repent like others. Abān compose a poem: (Paraphrasing: A group of people,

stubbornly, insisted to stay black-hearted, as they are people of corruption, deviation and evil.)

O Prophet, ﴿they are not known to you they are known to Us.﴾ Qatādah commented: “why do some people determine others’ destiny by claiming that so-and-so will enter paradise while so-and-so will be in the Hellfire. Yet, when one of them is asked about his afterlife abode, he may answer ‘I have no idea’. How could it be?! How to claim that you reached such knowledge which was not even granted to the Prophets? For example, the Prophet Noah (P.B.U.H) said: **He responded, ﴿And what knowledge do I have of what they do?﴾** (26: 112). The Prophet Shu‘ayb (peace and blessing be upon him and our Prophet Muhammad) also said: ﴿...And I am not a keeper over you.﴾ (6:104). In addition, Allah Almighty addressed his Prophet Muhammad (P.B.U.H): ﴿...They are not known to you ‘O Prophet’; they are known to Us.﴾ (9:101).

﴿We will punish them twice ‘in this world’,﴾ Determining those two punishments is controversial.

As-Suddī, via Abu Mālīk via Ibn ‘Abbās (may Allah be pleased with them) narrated: “The Messenger of Allah (P.B.U.H) stood up one Friday to deliver a sermon. He said: **“O so-and-so! Get out, you hypocrite, and O so-and-so! Get out, you hypocrite.”** Many people were sent out of the mosque. In fact, this scandal is the first punishment, while their second punishment is the torment of the grave.”

Mujāhid said: (It refers to) homicide, captivity and the torment of the grave.

He also said: (It refers to) famine and homicide.

It was narrated also that he said: with famine twice.

He also said: with horror and homicide.

Qatādah said: It refers to Dubailah (a kind of ulcer) and the torment of the grave.

The Hadith about the twelve (12) hypocrites narrated by Hudhaifah was mentioned.

Ibn Zaid said: The first one is through hardships in property and offspring, while the second will be in Hell.

It was narrated that Ibn ‘Abbās (may Allah be pleased with them) said: The first one is through applying the Divine Limits (Ḥudūd) to them while the other is the torment of the grave.

Al-Ḥassan said: One is by taking alms from their money and the other is the torment of the grave.

Ibn Ishāq said: The first refers to their bad feelings from pretending to submit to Islam then their torment in the graves after their death. Then, their eternal tremendous punishment will be in the Hereafter.

According to some interpretations, the first refers to the moment when the angels beat their (hypocrites’) faces and backs when taking their souls, while the second refers to the torment of the grave.

It was said: Its elucidation is in the Verse of Surat An-Naḥl (Bees): ﴿...We will add more punishment to their punishment...﴾ (16:88).

Muqātel ibn Ḥayyān said: The first one refers to the fight during the expedition of Badr, while the second refers to the moment of their death.

Mu‘ammar, via Al-Ḥasan, narrated: “(It refers to) the Prophetic punishment and the grave’s torment”.

The Prophetic punishment is mentioned in the Verse: ﴿“They deserve to be” condemned. “If they were to persist,” they would get themselves seized and killed relentlessly wherever they are found![[This verse is intended to deter the hypocrites. The Prophet (P.B.U.H) never killed any hypocrite as long as they did not join the enemy to attack and kill Muslims.﴾ (33:61).

‘Aṭā’ said: Diseases in the earthly life and punishment in the Hereafter.

In this regard, any believer who suffers from an illness, Allah will absolve him of his lesser misdeeds, erase his sins, replace his flesh with better flesh and his blood with better blood and grant him a great reward. On the other hand, any hypocrite who suffers from an illness, Allah will increase his hypocrisy

and double his sin, as in the Saying of Allah Almighty through this Surah: ﴿Do they not see that they are tried once or twice every year?.....﴾ (9:126).

This means that they will suffer from illness once or twice per year. ﴿Do they not see that they are tried﴾, then they will receive the tremendous punishment of Hellfire.

Ar-Rabee[‘] said: The earthly inflictions and the grave’s torment, then they will receive a tremendous punishment; the punishment of the Hellfire.

Ismā[‘] eel ibn Abu Zyād said: The first punishment is the moment when the angels beat their (hypocrites’) faces and backs (when taking their soul), while the second is the moment of the resurrection when they meet the fire in a shape of a long neck.

Aḍ-Ḍaḥāk said: The first one is in the grave, while the second is in the Fire. He added: The first time is by burning their mosque; Masjid Aḍ-Ḍirār, while the second is by burning them in the Hellfire.

It was said: One is by spending money for your (Prophet) sake despite of their hostility and the other one is by obeying you and following your commands to kill their leaders.

It was said: One is by spending their money for Allah’s sake and the other by killing them (by sword) if they reveal their real intentions.

(Qur’an 9:102) ﴿Some others﴾ refers to the dwellers of Al-Madinah and the Arab Bedouins, not the hypocrites.

﴿have confessed﴾ means they have admitted ﴿their wrongdoing: they have mixed goodness with evil﴾. This refers to their confession and repentance. Using the Arabic particle of conjunction Wāw (و) instead of Bā’ (ب) indicates that they have mixed goodness with evil. For example, in the sentence: (Istawa Al-Ma’u wal Khashabah) and (Khalatu Al-Ma’a wal Laban) the letter Wāw means Bā’. (The first means the wood is at the top of the water, while the second means that the water is mixed with the milk).

Their wrongdoing refers to their choice to stay behind and their refrain from fighting with the Prophet (P.B.U.H).

﴿It is right to hope that Allah will turn to them in mercy﴾. The letters ‘Asā and La’l express hope. If Allah Almighty uses this expression, this means that it is inevitable. ﴿Surely Allah is All-Forgiving, Most Merciful.﴾

This Verse was revealed on the occasion of the expedition of Tabūk when a group of Muslims had remained behind but later felt remorse. When the guilt dressed them, they said: “We, here, stay in safety and comfort like women, while the Messenger of Allah (P.B.U.H) and his Companions are fighting. By Allah, we will fasten ourselves with the pillars (of the Masjid) until the Messenger of Allah (P.B.U.H) frees us and forgives us.” Then, they fastened themselves to the pillars of the Masjid. When the Messenger of Allah (P.B.U.H) returned, he noticed them and, then, asked: “Who are they?” They informed him of their story and replied: “Those are people who had remained behind you. They fulfilled their pledge to Allah that they will never free themselves until you free them and forgive them” The Messenger of Allah (P.B.U.H) said: “I swear by Allah, I will never free them or forgive them unless I receive a (Divine) Commandment to do so. This is because they preferred their own lives above me and avoided marching with Muslims!” This is the occasion of the revelation of this Verse. When this Verse was revealed, the Prophet (P.B.U.H) summoned them, then, set them free and forgave them. After setting them free, they said: “O Messenger of Allah! We give you our wealth which tempted us to stay behind. May you spend them in charity for us to purify us, may you ask Allah to forgive us.” The Messenger of Allah (P.B.U.H) replied: “I was not ordered to take any of your wealth “. Then, Allah Almighty revealed (Qur’an 9:103) ﴿Take from their wealth ‘O Prophet’ charity...﴾.

There is a difference in determining the exact number and the lineage of those repentants.

‘Alī ibn Abu Ṭalḥah, via Ibn ‘Abbās (may Allah be pleased with them), narrated: They are ten (10) men among them is Abu Lubābah.

Sai‘d ibn Jubair and Zaid ibn ‘Aslam said: They are eight (8), among them are Hilāl, Abu Lubābah, Kardam, Mirdās and Abu Qais.

Qatādah and Aḍ-Ḍaḥāk said: They are seven (7). They are all from Al-Anṣār among them are Jadd ibn Qais, Abu Lubābah, Khidhām and Aws.

‘Aṭiah, via Ibn ‘Abbās (may Allah be pleased with them), said: They are five (5) among them is Abu Lubābah.

Others said: This Verse was revealed specifically for Abu Lubābah. Yet, they disagreed upon determining his fault.

Mujāhid said: This verse was revealed in relation to Abu Lubābah when he told Banu Quraydha while pointing to his throat: “If you obey him you will be slaughtered”. The story was mentioned in Surat Al-Anfāl (Spoils of War- [8]: 28). When he repented and confessed his sin, Allah Almighty revealed this Verse.

Az-Zuhrī said: It was revealed because he had stayed behind the Messenger of Allah (P.B.U.H) in the expedition of Tabūk. He tied himself to one of the pillars (of the Masjid) and said: “By Allah, I will never break these chains or eat or drink anything until I die or Allah Almighty accepts my repentance! He stayed for seven days with no food or drink till he fainted. Thus, Allah Almighty revealed: ﴿Some others have confessed their wrongdoing....﴾. After its revelation, someone informed him saying: O Abu Lubābah! Your repentance is accepted. He replied: “By Allah, I will never break this chain until the Messenger of Allah (P.B.U.H) sets me free. Then, the Prophet (P.B.U.H) came to him and set him free. Abu Lubābah said: “O Messenger of Allah! (I made an oath so that Allah accepts my repentance.) I promised to abandon my house which witnessed my sin and to spend all my wealth for the sake of Allah and His Messenger.” He (P.B.U.H) replied: “**O Abu Lubābah! Giving away a third of it is enough for you.**”

According to all the narrations, the Messenger of Allah (P.B.U.H) took the third of their wealth and left for them two-thirds because Allah Almighty said: ﴿Take from their wealth 'O Prophet' charity...﴾(9:103). In fact, the preposition (Min) which is translated as “from” indicates that He Almighty did not order him to take all their wealth. Thus, he (P.B.U.H) did not take it all.

Al-Ḥasan and Qatādah said: except for the three who were left behind.

﴿to purify them﴾ from their sins. The Arabic Verb “Tuṭāhrehum” is recited by Ar-Raf‘ describing the charity. It means: “take from them a purifying charity.”

Similarly, Al-Ḥaṭī’ah said: (Paraphrasing: the poet is praising a person for his generosity. Here, the Arabic verb (Ta‘shou) describes his state.).

Maslamah ibn Muḥarib recited: “Tuṭṭāherhum wa Tuzakkiyim” by applying Jazm. The two verbs are the answers of the conditional clause. Al-Ḥasan recited: “Tuṭāherhum”, with a light Ṭā’. This verb is derived from Aṭhar-Yuṭāher.

﴿and bless them﴾ means to purify them. It was said: (It means) to fix them. Others say: (It means) to elevate them from the status of hypocrites to the status of righteousness. It was also said: (It means) to invest their wealth.

﴿and pray for them﴾ and ask Allah to forgive them and supplicate for them. Others said: It is the supplication of the Muslim leader to them when taking their charity saying: “May Allah give you a reward for your charity and may Allah bless you in the rest of your wealth”. The Arabic word Aṣ-Ṣalāh means supplication. For example, the Prophet (P.B.U.H) said:

“When you are invited (to eat) then reply to the invitation. If you are not fasting then eat, and if you are fasting then pray (for your host).”

Al-A‘shī said: (Paraphrasing: Ṣalāh here means to send peace and blessings to the Prophet (P.B.U.H) and supplicate. Here, the poet is asking Allah to be showered with peace and blessing.)

He also said: (Paraphrasing: The poet says: “On my departure, my daughter asks Allah: ‘O Lord! Protect my father from any hardships or illness.’ May Allah grant you this. (O my daughter!)

Regarding ﴿surely your prayer﴾, the people of Kufah (except Abu Bakr) in this Surah, Hūd and Al-Mu‘minun recite it in its singular form “Ṣalāh”, and so as Abu ‘Ubaid. He said: “This is because Ṣalāh (singular form) for me is more than Ṣalawāt (plural form).” Ibn ‘Abbās (may Allah be pleased with them) said: ‘Did

not you hear the Divine Command “And perform the Ṣalāh “?’ This is the eternal (compulsory) prayer, while the Arabic noun of prayer which is Ṣalawāt (the plural form) refers to the plurals of Paucity when referring to three, four or five prayers.

The rest recited it in the plural form and so as Abu Ḥātem. He said: “Whosoever claims that Ṣalawāt is less than Ṣalāh, because plurality using the letter tā’ is a way of paucity, is wrong. For example, the word Kalimāt in the saying of Allah Almighty: ﴿...the Words of Allah would not be exhausted.....﴾ (31:27) and ﴿...She testified to the words of her Lord....﴾ (66: 12) does not indicate paucity.

﴿is a source of comfort for them.﴾ Ibn ‘Abbās (may Allah be pleased with them) commented: to be a source of mercy for them.

Qatādah said: to be a source of sobriety.

Al-Kalbi said: assuring them that Allah accepts their repentance.

Abu Mo‘ādh said: as a purification for them from you.

Abu ‘Ubaidah said: to grant them steadfastness. ﴿And Allah is All-Hearing, All-Knowing.﴾.

[1457] ‘Abdullah ibn Ḥāmed informed us that ‘Abdullah ibn Muḥammad ibn Al-Ḥassan informed us that Muḥammad ibn Yaḥya related to us that Wahb ibn Jareer related to us that Shu‘bah related to us, via ‘Amr ibn Murrah via ‘Abdullah ibn Abu Awfā (may Allah be pleased with him), who was one of those Companions who took the oath of allegiance at the hand of the Prophet (P.B.U.H) beneath the tree: ‘Whenever a person came to the Messenger of Allah (P.B.U.H) with his charity, he would say, “O Allah! Send your blessings upon them”. When Abu Awfā gave the Prophet (P.B.U.H) his charity, the Prophet (P.B.U.H) said, “O Allah! Send your blessings upon the offspring of Abu Awfā.”⁽¹⁾”

(1) [1457] The assessment of the reliability of the chain of transmitters

- The sheikh of the compiler did not mention any criticism or praise. The rest of the narrators are trustworthy.

The authentication of Hadith

- It was compiled by Ahmad in his Musnad 4/ 355 (19133) through Wahb ibn Jareer with the same words.

- It was also compiled by Abu Dawood Aṭ-Ṭayālisi in his Musnad (P. 110) via Shu‘bah

Ibn Kisān said: The charity meant here is not the obligatory charity (alms), but it is atonement for an oath.

‘Ikrimah said: It is the obligatory charity.

After the Divine Revelation asserts that the repentance of this group is accepted, those who did not repent among people who had stayed behind said: “Those are among us, abandoned and deprived, how come?!” (9:104) Then, Allah Almighty says: ﴿Do they not know that Allah alone accepts the repentance of His servants and receives ‘their’ charity, and that Allah alone is the Acceptor of Repentance, Most Merciful?﴾. In fact, “receives charity” means to accept it.

[1458] ‘Abdullah ibn Ḥāmed informed us that Muḥammad ibn Ya‘qoub related to us that Ar-Rabee‘ ibn Solimān informed us that Ash-Shāfi‘ī informed us that Suffiān Ibn ‘Uyanynah informed us, via Ibn ‘Ajlan via Sa‘eed ibn Yasār that Abu Hurayrah (may Allah be pleased with him) narrated: I heard the Prophet (P.B.U.H) saying: **“By Him in Whose Hand my soul is!” Whoever gives a charity from good earning - and good only is accepted by Allah, and good only ascends to Him - it is as if he placed it in the palm of the Merciful to raise it, as one of you raises his foal, even the morsel comes in the Day of Judgment like a huge mountain**”. Then, He (P.B.U.H) recited: ﴿...that Allah alone accepts the repentance of His servants and receives ‘their’ charity, and

same words. It was also narrated through Ibn Khuzaimah in his Sahih 4/57, Ibn Ḥabbān in his Sahih as in Al-Iḥsān 3/197, Ibn Al-Jāroud in Al-Muntaqā (P. 361), and Abu Na‘eem in Al-Ḥiliat 5/96.

- It was also compiled by ‘Abdel Razzāq in Al-Muṣannaf 4/58, Ahmad in his Musnad 4/353-355-381- 388 (19111-19133- 19405), Al-Bukhāri in The Book of Zakah- Part: The prayer of Imam and his supplication to the charitable person (1497), Muslim in The Book of Zakah- part: supplications for ther person who pays charity (1078), Abu Dawud in The Book of Zakah- part: supplications by the charitable to the needy (1590), An-Nasa’i in As-Sunan Al-Kubrā in The Book of Zakah- part imam’s prayers for the charitable person (2239), Ibn Majah in The Book of Zakah- part: what should be said while paying Zakah (1796), Aṭ-Ṭabarāni in Al-Mu’jam Al-Kabeer 18/10, Ibn Abu ‘Aṣem in Al-Āhād wal Mathāni 4/330 through the routes of Shu‘bah.

that Allah alone is the Acceptor of Repentance, Most Merciful? ﴿⁽¹⁾﴾ (9:104).

(Qur'an 9:105) Tell 'them, O Prophet', ﴿Do as you will. Your deeds will be observed by Allah, His Messenger, and the believers. And you will be returned to the Knower of the seen and unseen, then He will inform you of what you used to do.﴾ Mujāhid said: "This is a threat for them."

It was reported: "If a man worshipped Allah in a closed rock with no gate or porthole, his (good) deeds will be revealed to people one day."

(Qur'an 9:106) ﴿And some others are left﴾ means that they were made to await ﴿for Allah's decision﴾ to announce His Judgment on them. The Verse refers to the three persons who had stayed behind, but neither fastened themselves to the pillars (of the Masjid) nor showed their sincere repentance and apologies like Abu Lubābah (may Allah be pleased with him) and his companions. Thus, the Messenger of Allah (P.B.U.H) confined them for fifty (50) nights and ordered others to avoid chatting or sitting with them and commanded their wives to abandon them. Consequently, their souls suffer from melancholy and anxiety. The earth, despite its vastness, seemed to close in on them, although they had witnessed the expedition of Badr. After the revelation of ﴿either to punish them or turn to them in mercy. And Allah is

(1) [1458] The assessment of the reliability of the chain of transmitters

- The sheikh of the compiler did not mention any criticism or praise. Ibn 'Ajlān is truthful and the rest of the transmitters are trustworthy.

The authentication of Hadith

- It was compiled by Al-Baghawī through Muhammad ibn Ya'qoub with the same words.
- It was mentioned in Al-Musnad of Ash-Shāfi'ī 1/221-222 with the same chain of narrators.
- It was compiled by Al-Ḥamīdī in his Musnad 2/488, Ibn Ḥabbān in his Sahih as in Al-Iḥsān 1/504 through the route of Ibrāheem ibn Bashshār both of them narrated it via Sufiān with the same words.
- It was compiled by Ahmad in his Musnad 2/418-431 (9423- 9565), An-Nassā'ī in As-Sunan Al-Kubrā in the Book of Nu'out – Part: Exemption and Punishment (7759), Ibn Khuzaimah in his Sahih in The Book of At-Tawḥeed 1/142 through the route of Yahya ibn Sa'eed, Ibn Ḥabbān in his Sahih as in Al-Iḥsān 8/113 through the route of Warqā'. Both of them narrated it via Ibn 'Ajlān in a similar manner.

All-Knowing, All-Wise. ﴿﴾, people said: “They will be ruined if they are not excused.” Others said: “May Allah forgive them.” Thus, they were made to await for Allah’s decision, as they did not know if they will be punished or showered by mercy. After fifty (50) nights, Allah Almighty, declaring the acceptance of their repentance, revealed the Verse: ﴿And ‘Allah has also turned in mercy to’ the three who had remained behind...﴾ (9:118).

(Qur’an 9: 107) ﴿There are also those ‘hypocrites’ who set up a mosque....﴾

Commentators said: Indeed, Banū ‘Amr ibn ‘Awf set up the Mosque of Qubā’ and invited the Messenger of Allah (P.B.U.H) to visit them. Then, he (P.B.U.H) came and prayed in it. Consequently, Banū Ghunm ibn ‘Awf ibn Ghanm, their brothers, envied them and said: ‘Let us build a mosque and send for the Messenger of Allah (P.B.U.H) to pray in it as he prayed in the mosque of our brothers, and let Abu ‘Āmer al-Rāhib (the monk) also pray in it when he comes back from the Levant.’ Abu ‘Āmer who was a member of their tribe was the father of Ḥanzalah (may Allah be pleased with him), the one who was bathed by the angels. During pre-Islamic times, Abu ‘Āmer was a monk who embraced Christianity and wore sackcloth. When the Prophet (P.B.U.H) migrated to Al-Madinah, Abu ‘Āmer asked: “What is your Message?” He replied: “**I was sent to spread Ḥanifiyyah; the religion of Ibrāheem (may Allah be pleased with him).**” Abu ‘Āmer said: “And so am I.” The Prophet (P.B.U.H) replied: “**No, you are not.**” He replied: “Nay, you have just distorted Ḥanifiyyah and innovated in it”. The Prophet (P.B.U.H) replied: “**Never, I was sent with a pure ultimate religion.**” Abu ‘Āmer supplicated: “May God write for the liar to die as an outcast in an alien land.” Then, the Prophet (P.B.U.H) reassured him saying: “Ameen”. Thus, he called him Abu ‘Āmer Al-Fasiq (the corrupt). During the expedition of Uḥud, Abu ‘Āmer said to the Messenger of Allah (P.B.U.H): “I will support all your enemies.” He insisted on fighting against him till the expedition of Ḥunain. When Hawazin, an Arab tribe, was defeated, he, out of despair, fled to the Levant. Then, he wrote to the Hypocrites and ordered them to unite their forces for the fight and to build a mosque. He

informed them that he is heading towards the emperor of Rome, to bring Roman soldiers with whom he will expel Muḥammad and his companions.

Therefore, they built a mosque next to the Mosque of Qubā'. Only twelve (12) persons participated in establishing this mosque which are Khidhām ibn Khālīd (this mosque of was an extension of his house), Tha'labah ibn Ḥāṭib, Mu'attib ibn Qushayr, Abu Ḥabibah ibn Al-Az'ar, 'Abbād ibn Ḥunayf (the brother of Sahl ibn Ḥunayf), Ḥāriythah ibn 'Āmir and his two sons Mujami' and Zaid, Nabtal ibn Al-Ḥāriyth, Baḥraj ibn 'Uthmān, Bijād ibn 'Uthmān and Wadi'ah ibn Thābit. Mujami' ibn Ḥāriythah used to lead their congregational prayers. After finishing its establishment, they came to the Messenger of Allah (P.B.U.H) when he was preparing for (the expedition of) Tabūk, informing him: "O Messenger of Allah! We have established a mosque for the sick and the needy and also to be a shelter on rainy and wintry nights, so we would like you to come and lead our prayer inside it and ask Allah to bless us." The Messenger of Allah (P.B.U.H) replied: **"I am a pardoned traveller, and I am busy. After my return- if Allah wills- I will lead the prayer for you there."** When the Messenger of Allah (P.B.U.H) left Tabūk and stayed in Dhū Awān, a city which is one hour away from Al-Madinah, they came to him and again invited him to come to their mosque. Then, he asked someone to bring his garment to put it on and go. Then, Allah Almighty revealed the Verse to inform him about the reality of Masjid Aḍ-Ḍirār and their plot. Thus, the Messenger of Allah (P.B.U.H) summoned Mālīk ibn Ad-Dukhshum, Ma'n ibn 'Adī, 'Āmir ibn As-Sakan and Al-Waḥshy who killed Ḥamzah (may Allah be pleased with him) and told them: **"Head to this Mosque whose people are oppressors to demolish and burn it."** While hastening on their way, they met Banū Sālīm ibn 'Awf, the tribe of Mālīk ibn Ad-Dukhshum. Then, Mālīk told them: "Wait for me till I bring the fire from the house. He entered his house and brought the fronds of palm trees and set them on fire. Later on, a group of men marched towards the mosque and set it on fire, demolished it and evacuated people inside. The Prophet (P.B.U.H) ordered them to allocate its place for the garbage dump.

The invocation came true when Abu ‘Āmer Ar-Rāhib died as an outcast in the Levant, an alien land.

Ka‘b ibn Mālik (may Allah be pleased with him) described him saying: (Paraphrasing: Ka‘b is condemning him (Abu ‘Āmer) for his evil plot. He is saying that all his honour and good reputation were gone by pledging alliance to faith through knocking the door of disbelief).

‘Ikrimah said: ‘Umar ibn Al-Khattāb (may Allah be pleased with him) asked one of them: “What did you pay for this mosque?” He replied: “I participated in building one pillar.” Then, ‘Umar told him: “Receive the bad tidings! This shall hang around your neck during your stay in the Hellfire.

It was narrated that Banū ‘Amr ibn ‘Awf, who established the Mosque of Qubā’, asked ‘Umar ibn Al-Khattāb, when he was a Caliph, to assign Mujami‘ ibn Ḥāriythah as their prayer leader (Imam) in their Mosque. He replied: “Never! Was not he the leader of prayers in Masjid Aḍ-Ḍirār?!” Mujami‘ said: “O the leader of the believers! Don’t make a hasty judgment about me. By Allah, I prayed inside and I knew nothing about their real intentions. If I knew, I would never pray with them. I was a well-versed young man, while they were illiterate old men. Thus, I accepted to lead them in prayer. I did not know that I am wrong, as I thought that they intended to be close to Allah Almighty. I did not know their real intentions.” Then, ‘Umar (may Allah be pleased with him) excused him and accepted his claim. Then, he ordered him to lead the prayers in the Mosque of Qubā’. In fact, this is the story of Masjid Aḍ-Ḍirār for which Allah Almighty revealed the Verse: ﴿There are also those who set up﴾ According to the popular recitation, this verse is recited with the particle of conjunction Wāw, while the dwellers of Al-Madinah and Levant recite it without Wāw, according to their written copies (of the Qur’ān).

﴿‘only’ to cause harm﴾ for Mosque of Qubā’. ‘Aṭā’ said: After his great conquests, ‘Umar ibn Al-Khattāb (may Allah be pleased with him) ordered Muslims to establish Mosques and commanded them to avoid setting in their city one mosque with an intention to harm the other.

Laith narrated that Shaqeeq missed the congregational prayer in the Mosque of Banū Ghāḍerah. Thus, someone advised him to pray in the Mosque of so-and-so as they have not prayed yet. He replied: I detest praying in it, as it was built with an intention to cause harm. Every Mosque which is built to cause harm and to show off belongs to Masjid Aḍ-Ḍirār.

﴿and promote disbelief﴾ and hypocrisy ﴿and divide the believers﴾ by intending to break their congregation after they used to pray all in the Mosque of Qubā'. Thus, they established Masjid Aḍ-Ḍirār to divide Muslims into two groups; a group in Masjid Aḍ-Ḍirār and a group in the Mosque of Qubā'. Consequently, Muslims suffered from disunity. ﴿and as a base﴾ as a support, outpost and ambush ﴿for those who had previously fought against Allah and His Messenger﴾. This refers to Abu 'Āmer Ar-Rāhib who was called by the Prophet Al-Fāsiq. He intended to pray inside it after returning from the Levant to defeat the Messenger of Allah (P.B.U.H).

'Al-A'mash recited it in its plural form by saying: "li-ladheen Ḥārabū" (instead of li-man Ḥārab).

﴿They will definitely swear, 'We intended nothing'﴾ we intended from its establishment ﴿but good﴾ to perform good deeds; helping Muslims and caring for the weak and sick and those who could not walk to the Masjid of the Messenger of Allah (P.B.U.H).

﴿but Allah bears witness that they are surely liars﴾ in their claim and oath.

Then, Allah Almighty commanded his Prophet (P.B.U.H) saying:

(Qur'an 9: 108) ﴿Do not 'O Prophet' ever pray in it. Certainly, a mosque﴾ the letter Lām (ل) (which is translated into "certainly") is for inception and emphasized oath, as if saying: "By Allah, a mosque". ﴿founded on righteousness﴾ means the intention of its establishment. ﴿from the first day﴾ of launching the construction. It was said that this means: "the first day of establishing its base." This is according to the words of Al-Mubarred.

Zuhair cited: (Paraphrasing: He is shocked by the massive destruction of the houses at this place which is called (Ḥijr). He is asking whether this

destruction happened recently or early.) Min, here, means since (since many years and since many decades).

﴿is more worthy of your prayers.﴾ Is such a mosque suitable to pray in?

Determining which Mosque is founded on righteousness is a controversial issue.

Some said: It is the Mosque of the Messenger of Allah (P.B.U.H) which includes his pulpit and his grave.

[1459] ‘Abdullah ibn Hāmed informed us that Al-‘Ubaidy informed us that Aḥmad ibn Najdah related to us that Al-Ḥimmany related to us that ‘Abdul‘Aziz ibn Muḥammad related to us, via ‘Uthmān ibn ‘Ubaidullah ibn Abu Rāfe‘ via Ibn ‘Umar and Zaid ibn Thābet and Abu Sa‘eed Al-Khudrī (may Allah be pleased with them): The Mosque founded on righteousness is the Mosque of the Messenger of Allah (P.B.U.H)⁽¹⁾.

[1460] ‘Abdullah ibn Hāmed Al-Aṣfahānī informed us that ‘Abdullah ibn ‘Abduraḥmān Al-‘Askarī informed us that ‘Abdullah ibn Muḥammad ibn Manṣour related to us that Yaḥya ibn Sa‘ed related to us, via Hāmeed Al-Kharrāt: “I heard Abu Salamh ibn ‘Abdur-Raḥmān saying: ‘Abdur-Raḥmān ibn Abu Sa‘ed Al-Khudrī related to me this. I asked: ‘What did your father say about the Mosque founded on righteousness?’ He said: ‘My father said:

‘I visited the Messenger of Allah (P.B.U.H) while he was in the house of one of his wives and asked him: ‘O Messenger of Allah! Which Mosque is the Mosque founded on righteousness?’ Thereupon, He (P.B.U.H) took a handful of pebbles and threw them on the ground and then said: ‘**This is the very mosque of yours (Mosque at Al-Madinah).**’⁽²⁾”

(1) [1459] The assessment of the reliability of the chain of transmitters

- The sheikh of the compiler did not mention any criticism or praise. Al-‘Ubaidi is not found.

The authentication of Hadith

- It was compiled by Aṭ-Ṭabarī in Jāme‘ ul-Bayān 11/ 27 through the route of Ad-Darwardi with the same words.

(2) [1460] The assessment of the reliability of the chain of transmitters

- The sheikh of the compiler did not mention any criticism or praise. Abu Sa‘eed’s authenticity is controversial and Yaḥya Ibn Sa‘eed’s narrations are weak.

[1461] ‘Abdullah ibn Ḥāmed⁽¹⁾ informed us that Abu Muḥammad Al-Muzanī informed us that Muḥammad ibn ‘Abdullah ibn Solimān said that Abu Bakr and ‘Uthmān said that Ḥātem ibn Ismāeel related to us, via ‘Unais ibn Abu Yaḥyā via his father via Abu Sa‘eed Al-Khudrī (may Allah be pleased with him):

“A man from Banū Khudrah and a man from Banū ‘Amr bin ‘Awf were arguing about the Mosque founded on righteousness. The man from Banū Khudrah said: ‘It is the Mosque of Allah’s Messenger (P.B.U.H)’, while the other said that it is the Mosque of Qubā’. So they went to ask Allah’s Messenger about that. He (P.B.U.H) said: **‘It is this - meaning his Mosque -’⁽²⁾**.

According to Ibn Buraidah, Ibn Zaid and ‘Urwah ibn Az-Zubair: It is the Mosque of Qubā’, as mentioned in the narration of ‘Alī ibn Abu Ṭalḥah and ‘Aṭīah on the authority of Ibn ‘Abbās (may Allah be pleased with them).

The authentication of Hadith

- Aḥmad in Al-Musnad 3/24 (11187), Muslim in the Book of Haj- Part: The Masjid which was founded on piety (1398), and from its narrations is Al-Baghawī in Ma‘ālim ut-Tanzil 4/95 through the route of Yaḥyā Ibn Sa‘eed. See the following Hadith.

- (1) Neither criticism nor praise is mentioned.
- (2) **[1461] The assessment of the reliability of the chain of transmitters**

- This Hadith is Hasan.

The authentication of Hadith

- It was compiled by Ibn Abu Shayyibah in Al-Muṣanaf 3/361 (7593) and At-Tirmidhi in the book of Salah- Part: Reports about Masjid which was founded on piety (323) and from its narrations is Al-Baghawī in Sharḥ As-Sunnah 2/340.

- It was also compiled by Ahmad in Al-Musnad 3/23, 91 (11178, 11864) it was narrated also through the route of Al-Mazzi in Tahdheeb Al-Kamāl 12/137.

- It was compiled by Abu Ya‘lā in his Musnad 2/272, Aṭ-Ṭabarī in Jāme‘ ul-Bayān 11/28, Ibn Abu Ḥātem in Tafsir Al-Qur’ān Al-‘Adheem 6/1881, Ibn Ḥabbān in his Sahih as in (The book of Iḥsān) 4/506, Al-Ḥākem in Al-Mustadrak 1/ 487, Al-Bayhaqi in Dalā’il An-Nubuwwah 2/544. All of them narrated this through the route of ‘Unais ibn Abu Yaḥyā with the same words.

- At-Tirmidhi said: This is Hasan and Sahih.

- Al-Ḥākem said: It is Sahih according to the conditions of Muslim, but Al-Bukhari and Muslim did not compile it. Adh-Dhahabi agreed.

﴿In it﴾ refers to the congregation of the Mosque. ﴿are men who love to be purified﴾ from ritual impurities (invalidating the ablution), sins and filths with water.

Al-Kalbī said: it (Purification) refers to the act of cleansing the anus with water.

‘Aṭā’ said: Those who used to cleanse themselves (private parts after defecation or urination) with water and never sleep while being in a state of seminal defilement (Janābah).

It was narrated that the Messenger of Allah (P.B.U.H) asked the dwellers of Qubā’ after the revelation of this Verse: “Surely, Allah Almighty has praised you for your (perfect) purification, so what is the nature of your purification?” They replied: “We cleanse ourselves with water.”

﴿And Allah loves those who purify themselves.﴾ Pronouncing “Mutāṭahereen” as “Muṭṭahreen” is because the (Arabic) letter Tā’ is merged into the letter Ṭā’ because their articulation point is close.

Yazeed ibn Shajarah (May Allah be pleased with him) said: Fever presented itself before the Messenger of Allah (P.B.U.H) in the form of a black woman. The Messenger of Allah (P.B.U.H) said: “Who are you?” She replied: “I am Umu Mildam. I dehydrate the blood, devour the flesh, pale the face, thin the skin and crush the bones.” Then, the Messenger of Allah (P.B.U.H) told her: “Head to Al-Anṣār, as we owed them a favour “ Fever was sent to Al-Anṣār. The next day, he asked: “How are Al-Anṣār?” They replied: “Fever gripped them all.” He said: “Let’s visit them.” Then, while their visit, he repeated: ‘Receive good tidings! This (fever) is an expiation and purification (of your sins)’. They replied: ‘O Messenger of Allah! Ask Allah to keep it till all our sins are forgiven’. Thus, Allah Almighty revealed: ﴿...in it are men who love to be purified﴾ from their sins by the fever, ﴿and Allah loves those who purify themselves﴾ from sins.

(9:109) The saying of Allah Almighty: ﴿Which is better: those who laid the foundation of their building﴾ has several recitation styles. Nafe’ and the

dwellers of Levant read Hamzah and Noon with Ḍammah by removing the subject to be “’Usesa Bunyanuhu”, according to Abu Ḥātem via Zaid ibn Thābet (may Allah be pleased with him).

‘Imārah ibn Ṣā’ed read Seen and Noun with Faṭḥah and added Mad to be Āsas like Āman.

In addition to Abu ‘Ubaid and Abu Ḥātem, the rest reciters read Hamzah and Noon with Faṭḥah and read the first Seen with Shaddah (geminated Seen) by mentioning the subject.

Regarding ﴿on the fear and pleasure of Allah﴾, ‘Issā Ibn ‘Umar read “Taqwan” with Nunation.

﴿or those who did so on the edge﴾ means the brink. Abu ‘Ubaid said: (The Arabic noun) “Shafa” is the edge of something and its dual form is “Shafawān”. ﴿of a crumbling cliff﴾ is read by ‘Āṣem through Abu Bakr, Ibn ‘Āmer and Ḥamzah (and Khalaf and Al-Kisā’ī) with Sukun of Rā’ to be Jurf. The rest reciters read it with Ḍammah to be Juruf. In fact, this recitation is based on two dialects. It means the natural well.

Abu ‘Ubaidah said: It means a deep hole and the valleys washed away by torrents.

﴿crumbling﴾ means collapsing, as it refers to something which is collapsed one by one like sand particles and fragile substances.

The (Arabic) word Hā’er is changed to be Hār. Similarly, “Shāk As-Silāḥ” and (Shā’ek As-Silāḥ) both refers to the soldier who is ready to fight. The same rhythm is in ’Aāq and ’Aāe’q as in the saying of the poet.

It was said: the Arabic word Hār and Yahār (to collapse) is like the rhythm of Khāf and Yakhāf. This is an example showing their evil intentions and narrow minds.

﴿that tumbled down﴾ spread out, collapsed, damaged and most of it has gone. In Arabic, (Tahawwar Al-Lail) means that most of the night has gone. In the written copy (of the Qur’ān) of ‘Ubay, the Arabic verb Inhār comes (in its

feminine form). He wrote: (Fanhārat bihi qwā' iduhu) ﴿that tumbled down with them into the Fire of Hell, and Allah does not guide the wrongdoing people.﴾

Qatādah commented: “By Allah, it did not fall into fire. It has been narrated to us that when a piece of its land was dug, a smoke is seen coming out.”

Jāber ibn ‘Abdullah (may Allah be pleased with them) said: “I saw smoke coming out of Masjid aḍ-Ḍirār”.

Khalaf ibn Yāseen Al-Kufī said: “At the time of the Umayyad dynasty when I went with my father to pilgrimage, I saw in Al-Madinah a mosque with two Qiblahs referring to the Mosque of the Messenger of Allah (P.B.U.H) in Qubā' that has the Old Qiblah of Jerusalem. During the era of Abu Ja'far, they said: “An ignorant may not know where is the Qiblah!” Thus, this place built by ‘Abdul Samad ibn ‘Ali was demolished. I saw the Mosque of the hypocrites, which Allah Almighty mentioned in the Qur’ān, with smoke rising up from it, and nowadays it is but a landfill.

(Qur'an 9: 110) ﴿The building which they erected will never cease to fuel scepticism﴾ and doubt ﴿in their hearts﴾. According to Ibn ‘Abbās and Ibn Zaid, they thought that they were acquiring good by establishing this building just like the people of Moses (peace be upon him) when the love of the calf was rooted in their hearts.

Al-Kalbī said: This is out of remorse, because they regretted establishing it.

As-Suddī, Ḥabeeb and Al Mubarid said: The building which they erected will never cease to be a cause of their ﴿scepticism﴾ which means hatred and wrath in their hearts.

﴿until their hearts are torn apart.﴾ until they die, as the Saying of Allah Almighty: ﴿then severed his aorta﴾(69:46), because death is inevitable when the heartstrings are cut.

Al-Ḥasan, Ya'qoub and Abu Ḥātem read: “Iā 'an” with lam Mukhafafah to mean until. According to the interpretation of Aḍ -Ḍahāk and Qatādah, they will indulge in doubt; and only find certainty after death.

﴿their hearts are torn apart﴾ has several recitation styles.

Abu Ja‘far, Shayyibah, Ibn ‘Āmer, Ḥamzah, Al-Mufaḍḍal and Ḥafṣ read Tā’ with Faṭḥah and geminated Ṭā’ to be “Taqatṭa’”. It is originated from the verb Ttaqatṭa’ but one of two letters of Tā’ is removed.

Ibn Katheer, Mujāhid, Nāfe‘, ‘Āṣem, Abu ‘Amr and Al-Kisā’ī read Tā’ with Ḍammah and geminated Ṭā’ to be “Tuqatṭa’” in its passive form (removing the subject). This is also the recitation of Abu Ḥātem and Abu ‘Ubaid. Ya‘qoub read Tā’ with Ḍammah and Ṭā’ without gemination to be “Tuqṭa’”.

It was narrated that Ibn Katheer read Tā’ with Faṭḥah and with no gemination to be “Taqatā’ and read “Qulubahum” with Naṣb, as an object to mean that you will cause this to them.

Ibn Mas‘oud and Al-‘A‘mash read the verb in the past tense and passive form “wa law Quti’ at Qulubuhum” (if their hearts were torn apart) by. ﴿And Allah is All-Knowing, All-Wise.﴾

(Qur‘an 9: 111) ﴿Allah has indeed purchased from the believers their lives and wealth﴾

Muḥammad ibn Ka‘b Al-Quraṣī said: “When a group of 70 persons of Al-Anṣār took the oath of allegiance at the hand of the Prophet (P.B.U.H) the night before Al-‘Aqabah Pledge in Makkah, ‘Abdullah ibn Rawāḥah (may Allah be pleased with him) said: ‘O Messenger of Allah! Stipulate any condition for us towards your Lord and yourself. He (P.B.U.H) replied: ‘For my lord, worship Him and avoid associating any partner with Him. For me, protect me as you protect yourselves and your wealth.’ They said: ‘If we obey, what’s our reward?’ He (P.B.U.H): ‘Paradise (is your reward).’ They said: ‘What a profitable transaction, we will never terminate this transaction or demand for its termination.’ This is the occasion of the revelation of the Verse: ﴿Allah has indeed purchased from the believers their lives and wealth in exchange for Paradise.﴾ Al-‘A‘mash read “Bil-Jannah” (by adding the preposition) and it is also the recitation of ‘Umar ibn Al-Khattāb (may Allah be pleased with him). ﴿They fight in the cause of Allah and kill or are killed.﴾ An-Nakh‘ī, Al-‘A‘mash, Ḥamzah, Al-Kisā’ī and Khalaf read it by placing the object before the subject (passive form first) to mean that they are slain and they slay the rest. Other reciters place the subject before the object (active form first).

﴿This is a true promise﴾ it is an accusative masculine indefinite noun. ﴿binding on Him in the Torah, the Gospel, and the Qur'ān. And whose promise is truer than Allah's?﴾ whose covenant. Then, Allah, the Exalted, congratulates them saying: ﴿So rejoice in the exchange you have made with Him. That is 'truly' the ultimate triumph.﴾ Qatādah commented: "Allah has set a price for them, so the reward is great."

Al-Ḥasan said: "Beware of this profitable covenant, Allah Almighty set this for every believer. By Allah, no believer on earth is excluded."

He also said: When a passing-by Bedouin heard the Prophet (P.B.U.H) while reciting this Verse, he asked: "What is the origin of this speech?" He (P.B.U.H) answered: **"(This is) Allah's Speech."** He replied: "What a profitable transaction, I will never terminate it or demand for its termination." Later on, he fought with the army and won martyrdom.

[1462] It was quoted that Abu Al-Qāsem Al-Ḥabībī, via Abu Al-Ḥasan Al-'Uqaylī via Bishr ibn Mosā Al-Asadī via Al-'Aṣma'ī via ja'far Aṣ-Ṣādiq (may Allah be pleased with him) chanted⁽¹⁾:

(Paraphrasing: The poet says that if he pays his soul for Allah's sake, it will be priceless. He asserts that with the soul one can buy paradise. Thus, if he pays it in return for something else, this is unfair. He says: "If I indulge in my earthly life, I will gain neither earthly life nor (after-life) reward (paradise).")

Aṣ-Ṣādiq used to say: "O those who have no determination, your bodies are only worth paradise, so do not pay it in return for something else."

[1463] It was narrated that Abu Al-Qāsem Al-Ḥabībī via Al-Qādi Abu Ar-Rabe' Muḥammad ibn 'Alī via Abu 'Alī Al-Ḥasan ibn 'Alī ibn 'Āsem Al-Kufī chanted⁽²⁾:

(1) [1462] The assessment of the reliability of the chain of transmitters

- Bishr is a fabricator and Abu Al-Qāsem is not trustworthy for Al-Ḥākem.

The authentication of Hadith

- Al-Qurṭubī mentioned these lines in Al-Jāme' Li-Aḥkām Al-Qur'ān 8/268.

(2) [1463] The assessment of the reliability of the chain of transmitters

- Al-Ḥākem criticized Shaikh Ath-Thalabī, while Abu Ar-Rabee' and Abu 'Alī was not found.

The authentication of Hadith: was not found.

(Paraphrasing: The poet urges the one who wants to buy a high dome in paradise high pillars, to follow the Prophet Muhammad (P.B.U.H) and to set a transaction with Allah Almighty, as He is the Owner, and to know that Jibril is its announcer).

(Qur'an 9:112) Then, Allah Almighty describes them saying: ﴿It is the believers' who repent﴾. Ibn Mas'oud (may Allah be pleased with him) read the Verse with Naṣb to be "At-Tā'ebeen" (an accusative noun).

Commentators said: They are those who repent from polytheism and who are cleared of all charges of hypocrisy.

﴿who are devoted to worship﴾ the obedient who sincerely worship Allah Almighty.

Al-Ḥasan and Qatādah said: They are people who dedicated themselves day and night to worshipping Allah Almighty through thick and thin.

"who praise 'their Lord'," in all their circumstances even in prosperity.

﴿who fast﴾ As-Sā'iḥoun are those who (constantly) perform fasting (Ṣyām).

[1464] Abu Muḥammad Ishāq ibn Ibrāheem ibn Aḥmad ibn 'Alī Al-Muṭṭaw'ī informed us, during my recitation, that Abu 'Abdullah Muḥammad ibn 'Abdullah ibn Aḥmad Aṣ-Ṣaffar related to us that 'Abdullah ibn Muḥammad ibn An-Nu'mān related to us that Zaid ibn 'Awf related to us that Abu 'Awānah related to us via Al A'mash via Abu Ṣāleḥ via Abu Hurayrah (may Allah be pleased with him):

The Messenger of Allah (P.B.U.H) said: "As-Sā'iḥoun are those who are (constantly) fasting"⁽¹⁾.

Shaybān ibn 'Abdur-Raḥmān narrated via Ash'ath: I asked Sa'eed ibn Jubair (may Allah grant him mercy) about (the meaning of) As-Sā'iḥoun. He replied:

(1) [1464] The assessment of the reliability of the chain of transmitters

- Its chain of transmitters is Munkar, due to the presence of Zaid ibn 'Awf.

The authentication of Hadith

- It was compiled by Al-Darāqutni in Al-'Ilal 8/207 through the route of 'Abdullah ibn Muhammad ibn An-Nu'mān via Abu Rabee'ah Zaid ibn 'Awf with the same words.

- It was compiled by Aṭ-Ṭabarī in Jāme' ul-Bayān 11/37, Al-'Uqaili in Aḍ-Ḍu'afā' 1/317, Ibn 'Adi in Al-Kamāl 2/220 through the route of Ḥakeem ibn Khudhām (or Ḥizām, as mentioned in the version of Aṭ-Ṭabarī) via Al-'Amah via Abu Ṣāleḥ as Marfu'.

- Ibn 'Adi said: I did n't find any narration via Al-'Amah except that of Ḥakeem ibn Khudhām.

“They are those who are (constantly) fasting. Did not you notice that when Allah Almighty mentions the fasting performers, He does not mention As-Sā’iḥoun, and when He mentions As-Sā’iḥoun, He does not mention fasting performers.”⁽¹⁾

Sufyān ibn ‘Uyaynah said: The fast performer is called (in Arabic) Sā’iḥ which means the traveller because he abandons all the lusts; food, drink and marital sexual intercourse.

A poet describes fasting.

(Paraphrasing: He, every day and every night, constantly prays and keeps his tongue moist with the remembrance of Allah, while he is fasting.)

Al-Ḥasan said: As-Sā’iḥoun are those who abstain from the permissible and abandon the impermissible. By Allah, we witness, nowadays, people who abstain from the permissible without abandoning the impermissible, so they only get the Wrath of Allah.

‘Aṭā’ said: As-Sā’iḥoun are the fighters and strivers for the sake of Allah.

[1465] Abu Sa‘eed Muḥammad ibn ‘Abdullah ibn Ḥamdoun, during my recitation, informed us that Abu Nu‘aym ‘Abdul-Malik ibn Muḥammad ibn ‘Adī related to us that Abu Zar‘ah related to us that ‘Abdullah ibn ‘Umar Al-Qurashī related to us that Al-Waleed ibn Bakeer via ‘Umar ibn Nafe‘ reported:

I heard ‘Ikrimah answering a question about the Saying of Allah Almighty “As-Sā’iḥoun”, he said: “They are the knowledge seekers.”⁽²⁾

(1) The assessment of the reliability of the chain of transmitters

- Sahih

The authentication of Hadith

- It was compiled in Aṭ-Ṭabari in Jāme‘ ul-Bayān 11/37 through the route of Isrā‘eel via Ash‘ath via Sa‘eed ibn Jubair said: (The word) As-Sā’iḥoun refers to the fasting performers.
- I did not find any evidence proving that the saying of: “Did not you see that Allah Almighty...” is said by Sa‘eed ibn Jubair or others as far as I know. Maybe, it is said by the author himself.

(2) [1465] The assessment of the reliability of the chain of transmitters

- Its chain of transmitters is weak, due to the presence of Al-Waleed ibn Bakeer and ‘Amr ibn Nafe‘.

﴿Who bow down and prostrate themselves﴾ refers to the prayers. ﴿who encourage good and forbid evil﴾ Bassām ibn ‘Abdullah said: “Good refers to the Sunnah, while evil refers to innovation (in religion).”

﴿and who observe the limits set by Allah.﴾ Ibn ‘Abbās (may Allah be pleased with them) said: Those who devoted their lives to obey Allah Almighty.

Al-Ḥasan (may Allah have mercy on him) commented: They are the people who fulfilled their pledge with Allah.

﴿And give good news to the believers.﴾

(Qur’an 9: 113) ﴿It is not ‘proper’ for the Prophet and the believers to seek forgiveness for the polytheists, even if they were close relatives, after it has become clear to the believers that they are bound for the Hellfire.﴾

The occasion of the revelation of this Verse is controversial.

Az-Zuhri, via Sa‘eed ibn Al-Musaeb via his father, narrated: “When Abu Ṭālib, the fraternal uncle of the Prophet (P.B.U.H), was on his deathbed, the Prophet (P.B.U.H) visited him, and Abu Jahl and ‘Abdullah ibn Abu ‘Umayyah was there. The Messenger of Allah (P.B.U.H) said: “O uncle! I owe everything to you. You are my biggest supporter. You are more than a father to me. May you utter a word by which I can plea for you with Allah in the Day of Judgment, say: *Lā ilāha illallāh! (None has the right to be worshipped except Allah)*”. Then, Abu Jahl and ‘Abdullah ibn Abu ‘Umayyah said: “O Abu Ṭālib! Would you abandon the religion of ‘Abdul-Muṭṭalib? The Prophet (P.B.U.H) replied: “I will seek forgiveness for you unless I was not asked to refrain.” Then, the Verse ﴿It is not ‘proper’ for the Prophet and the believers to seek forgiveness for the polytheists..﴾ was revealed. In addition, it was said that the Verse: ﴿You surely cannot guide whoever you like ‘O Prophet’...﴾ (28:56) was revealed also on this occasion.

The authentication of Hadith

- It was compiled by Ibn Abu Ḥātem in Tafsir Al-Qur’ān Al-‘Adheem 6/1890, Abu Na‘eem in Al-Ḥiliat 3/335 through the route of Al-Waleed ibn Bakeer via ‘Amr ibn Nāfe‘ with the same words.
- It was mentioned by Al-Mawārdi in An-Nukat wal ‘Uyoun, Al-Baghawī in Ma‘ālim ut-Tanzil 4/99, and Ibn Al-Jawzī in Zād Al-Maseer 3/506.

Al-Ḥusain ibn Al-Faḍl said: This is not proved because this Chapter (Surah) is among the last Chapters to be revealed and Abu Ṭālib died at the beginning of Islam when the Prophet (P.B.U.H) was still in Makkah.

‘Amr ibn Dinār said: The Prophet (P.B.U.H) said: **“Ibrāheem (peace be upon him) ask Allah to forgive his polytheist father, and I used to ask Allah to forgive Abu Ṭālib unless I am forbidden to do so.”** His Companions said: “Indeed, we will ask for Allah’s forgiveness for our fathers as the Prophet (P.B.U.H) is asking for his uncle.” Then, Allah Almighty revealed this Verse.

Ja‘far ibn ‘Awn, via Mosā ibn ‘Ubadah via Muḥammad ibn Ka‘b, narrated:

I was informed that when Abu Ṭālib was terminally ill, a group from Quraysh told him: ‘O Abu Ṭālib! Summon your nephew to cure you with his so-called paradise!’ The assigned person found the Messenger of Allah (P.B.U.H) sitting with Abu Bakr (may Allah be pleased with him). He said: “O Muḥammad! Your uncle is telling you: ‘O Nephew! I am a weak, sick old man, so aid me with some food and drink from your so-called paradise to cure me.’ Abu Bakr (may Allah be pleased with him) replied: ‘Indeed, Allah has forbidden it to the disbelievers.’ He added: ‘This messenger returned to them and said: ‘I sent your message to Muḥammad and he did not give an answer. Yet, Abu Bakr said: ‘Indeed, Allah has forbidden it to the disbelievers,’ and he remained silent. Then, they sent another messenger, and the Messenger found him in his meeting place, and he sent him the same message. The Messenger of Allah (P.B.U.H), then, replied: **‘Indeed, Allah has forbidden it (Paradise) to the disbelievers; its food and drink.’** He accompanied him till he entered with him the house and he found a lot of men inside. He (P.B.U.H) said: ‘Leave me alone with my uncle.’ They cried: ‘Never, we also owe him a favour. If you have an affinity with him we also share the same level of such affinity.’ He sat next to him and said: **‘O uncle! May you receive a good reward (for your support). You adopted me when I was young and supported me when I was a grown-up. May you be rewarded well. O, my beloved uncle! Help yourself by uttering a word by which I can defend you before Allah on the Day of Judgment.’** He asked: ‘O my

Nephew! What is it?’ He said: ‘**Say: “lā ’ilāha ’illallāhu waḥdahu lā sharīka lahu (None has the right to be worshipped except Allah alone with no associate)”**’. He replied: ‘Indeed, you are a good adviser. I swear I can utter it and make you happy but they may reproach you after my death. They may say that your uncle surrendered on his deathbed. People cried: ‘O Abu Ṭālib! You are the leader of Al-Hanyfiyyah, the religion of our ancestors.’ He said: ‘I follow the religion of our ancestors. Let the women of Quraysh not gossip about my deathbed surrender. Thus, the Messenger of Allah (P.B.U.H) said: **“I will pray to my Lord for your forgiveness till He forbids me to do so.”** After his death, he (P.B.U.H) constantly asked Allah’s forgiveness for him. Thus, Muslims said: ‘Why we did not ask Allah’s forgiveness for our fathers and relatives while Ibrāheem (peace be upon him) did so for his father and Muhammad (ﷺ) did so for his uncle.’ When Muslims started to ask Allah’s forgiveness for the polytheists, this Verse was revealed.

In fact, Abu Ṭālib died as a polytheist as in:

[1466] ‘Abdullah ibn Ḥāmed informed us that Al-Muzanī informed us that Aḥmad ibn Najdah related to us that Sa‘eed ibn Mansour related to us that Abu Al-Aḥwas related to us that Abu Ishāq related to us that ‘Alī (may Allah be pleased with him) said:

“When Abu Ṭālib died, I went to the Messenger of Allah (P.B.U.H) and said: ‘O Messenger of Allah! Your paternal uncle, the misguided man, has died.’ He said: **‘Go and bury him, and do not do anything until you come to me.’** So I went and buried him. Then he told me to do ghusl (full-body ritual purification for major impurity), then he prayed for me, offering supplications that I would not like to have anything else instead of them.⁽¹⁾’

(1) [1466] The assessment of the reliability of the chain of transmitters

- Da‘eef as there is a break in the chain between Abu Ishāq and ‘Alī (may Allah be pleased with him).

The authentication of Hadith

- It was compiled Ibn Abu Shaybah in Al-Muṣanaf 4/569 (11951) through the route of Abu Al-Aḥwas via Abu Ishāq via Nājjiah ibn Ka‘b via ‘Alī with the same words.

Abu Hurayrah and Abu Buraydah (may Allah be pleased with them):

When the Prophet (P.B.U.H) visited Makkah, he went to the grave of Āmenah, his mother, and stand there till the sun was at its highest peak, so that he will be allowed to ask Allah's forgiveness for her. Then, the Verse: ﴿It is not 'proper' for the Prophet and the believers to seek forgiveness for the polytheists...﴾. After its revelation, the Prophet (P.B.U.H) visited the grave of his mother and wept, causing the people around him to weep. Then, he said: 'I asked my Lord for permission to visit her grave and He gave me permission. Then, I asked my Lord for permission to seek forgiveness for her, but He did not give me permission. So visit the graves, for they will remind you of death.' We had never seen him weeping like that on any other day.

‘Alī ibn Abu Ṭalḥah, via Ibn ‘Abbās (may Allah be pleased with both), said:

They used to seek forgiveness for their dead polytheist relatives, so that the Verse was revealed. After its revelation, they did not seek forgiveness for their dead, but only sought forgiveness for their alive relatives till they die.

Qatādah said: One of the companions of the Messenger of Allah (P.B.U.H): ‘O Prophet of Allah! Some of our parents used to respect the rights of their neighbours, strengthen the ties of kinship, free the captive and fulfill pledges, shall we seek forgiveness for them? Then, he said: ‘Yes, and by Allah I will certainly seek forgiveness for my father as Ibrāheem sought forgiveness for his father.’ Thus, Allah Almighty revealed: ﴿It is not 'proper' for the Prophet and the believers to seek forgiveness for the polytheists...﴾.

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- It was compiled by Aṭ-Ṭiālisi in Al-Musnad (P. 19) and one of its routes is Al-Bayhaqi in Dalā'il An-Nubuwwah 2/348.
 - It was also compiled by Ahmad in Al-Musnad 1/97 (759) and one of its routes is Ibn Sayd An-Nās in 'Uyoun Al-Athar 1/132 and Al-Mazzi in Tahdheeb Al-Kamāl 29/257.
 - An-Nasā'ī in Al-Mujtabā in the book of purification, part: performing Ghushl after burying the dead body of the idolater 1/110 and one of its routes is Aḍ-Ḍiā' Al-Maqdisi in Al-Aḥādeeth Al-Mukhtārah 2/362.
 - All the narrations are through the route of Shu'bah via Abu Ishāq As-Sibi'ī via Nājiah via 'Alī with the same words.
 - For Al-Bayhaqi, this Hadith is Ḍa'eef due to the presence of Nājiah ibn Ka'b. He narrated that ibn Al-Madini said: This was narrated by Abu Ishāq via Nājiah, and no one narrates via Nājiah except Abu Ishāq as far as we know.

Commentators following a linguistic approach (Ahlu Al-Ma‘āny) said: Mā Kān, in the Qur’ān, has two meanings. First, it is used for negation, as in the Sayings of Allah Almighty: ﴿....You could never cause their trees to grow....﴾ (27: 60), ﴿No soul can ever die without Allah’s Will...﴾ (3:145), and ﴿It is not for any soul to believe except by Allah’s leave...﴾ (10:100). Second, it is used for forbiddance, as in the saying of Allah Almighty: ﴿It is not ‘proper’ for the Prophet and the believers to seek forgiveness for the polytheists...﴾.

﴿...after it has become clear to the believers that they are bound for the Hellfire...﴾, as they die as disbelievers.

According to some other interpretations, seeking forgiveness here means to pray for them (Perform Ṣalāh). For example, ‘Aṭā’ ibn Abu Rabāḥ said: ‘I never stopped performing prayer for anyone of the people of the Qiblah (Ahlu Al-Qiblah) even for an Abyssinian pregnant adulteress. This is because I have not heard that Allah Almighty has prevented prayers to be performed except which are offered to the polytheists through the revelation: ﴿It is not ‘proper’ for the Prophet and the believers to seek forgiveness for the polytheists...﴾.

Then, He Almighty pardoned Ibrāheem (peace be upon him) in

(Qur’an 9:114) ﴿As for Ibrāheem’s prayer for his father’s forgiveness, it was only in fulfillment of a promise he had made to him....﴾

‘Alī ibn abu Ṭālib said: “When Allah Almighty revealed the saying of Ibrāheem (may Allah be pleased with him): ﴿Peace be upon you! I will pray to my Lord for your forgiveness. He has truly been Most Gracious to me.﴾ (19:47), I heard a man asking Allah’s forgiveness for his polytheist parents. Then, I told him: ‘Did you seek forgiveness for them although they are polytheists?!’ He replied: ‘Ibrāheem sought forgiveness for his father, did not he?!’ Then, I went to the Prophet (P.B.U.H) and discussed this matter with him. Thus, Allah Almighty revealed this Verse and also revealed: ﴿You already have an excellent example in Ibrāheem when Ibrāheem said to his father, ﴿I will seek forgiveness for you,.....﴾. (60:4).

﴿it was only in fulfillment of a promise﴾ after a promise ﴿he had made to him....﴾. Some commentators said: The letter Hā’ in the pronoun Iyāh

refers to Ibrāheem (peace be upon him), as that Ibrāheem told him: ﴿I will seek forgiveness for you﴾ when his father promised him to submit to Islam. Others said that it refers to Ibrāheem's father as Ibrāheem (peace be upon him) promised his father that he will seek forgiveness for him so that Allah guides him to submit as in: ﴿I will pray to my Lord for your forgiveness.﴾ (19:47) and ﴿I will seek forgiveness for you﴾ (60:4). This interpretation is obvious in the recitation of Al-Ḥasan. He recites: ﴿of a promise his father had made to him﴾. He read Abāh instead of Iyāh by replacing Yā' with Bā').

﴿But when it became clear to Ibrāheem that his father was an enemy of Allah,﴾ by dying as a disbeliever, ﴿he broke ties with him.﴾ It was said that it will be in the Hereafter after realizing that he (his father) is an enemy of Allah. According to some reports, Ibrāheem (peace be upon him) will say in the Day of Resurrection: 'O my Lord, this is my father! O my Lord, this is my father!' Upon saying it the third time, Allah Almighty will allow him to see his father. Then, Ibrāheem (peace be upon him) will say: "I kept warning you in the earthly life but you chose disobedience, and I could not abandon you now. So hold my waist-wrap. He will hold it to pass the Ṣirāṭ (the Bridge over the Fire). Passing it together, Ibrāheem (peace be upon him) will turn to him (his father) only to find him transformed into a hyena, so he will disassociate himself from him on that day.

According to this interpretation, this will happen in the future. ﴿Ibrāheem was truly tender-hearted, forbearing.﴾. This Verse has many interpretations.

Shahr ibn Ḥawshab, via 'Abdullah ibn Shaddad ibn Al-Ḥād, narrated a Mursal Ḥadith in which the Messenger of Allah (P.B.U.H) was asked about the meaning of the (Arabic) word Awāh (أواه). He (P.B.U.H) said: "The one who is humble".

Anas (May Allah be pleased with him) said: A woman spoke with the Messenger of Allah (P.B.U.H) a speech which he detest, so 'Umar (May Allah be pleased with him) asked her to avoid this. Then, the Messenger of Allah (P.B.U.H) said: "Leave here, she is Awāhah." Someone said: 'O Messenger of Allah! What is the meaning of Awwāhah?' He replied: "A humble (woman).".

[1467] Abu Na‘eem Al-Azhari informed us that Abu ‘Uwanah related to us that ‘Umar ibn Sahl Al-Baṣrī related to us that Ya‘qoub ibn Ishāq Al-Ḥaḍramī related to us that Ja‘far ibn Solimān said: “I heard Abu ‘Imran Al-Jawnī, via ‘Abdullah ibn Rabaḥ via Ka‘b, commenting on the saying of Allah Almighty: ﴿Abraham was truly tender-hearted, forbearing﴾. He said that when the Fire is mentioned, he used to say: “Awwāh (oh! ah!)!”⁽¹⁾.

‘Abdullah ibn Mas‘oud and ‘Ubaid ibn ‘Umair said: Awwāh refers to the person who frequently supplicates to Allah.

Aḍ-Ḍaḥāk said: It describes the person who invokes Allah with humility.

Al-A‘mash narrated, via Al-Ḥakam via Yaḥyah ibn Al-Jazzār: A blind man from the tribe of Sawa’ah called Abu Al-‘Ubaidain came to Ibn Mas‘oud (may Allah be pleased with him) and said: ‘O Abu ‘Abdur-Raḥmān! If not you, whom should we ask?! What is the meaning of Al-Awwāh? It seems to be heart-touching for Ibn Mas‘oud (may Allah be pleased with him), so he replied: “Al-Awwāh is the compassionate.”⁽²⁾”

(1) [1467] The assessment of the reliability of the chain of transmitters

- The chain of transmitters is Sahih.

The authentication of Hadith

- It was compiled by Abdullah ibn Ahmad in Zawā'id Az-Zuhd (P. 78) and one of its routes is Abu Na‘eem in Al-Ḥiliat 5/374 via Sayyār.

- It was compiled by Aṭ-Ṭabari in Jāme' ul-Bayān 11/51, Al-Bayhaqi in Shu'ab Al-Imān 1/521 and one of its routes is Ibn 'Asāker in Tāreekh Dimashq 6/ 234 via Zaid ibn Al-Ḥabāb.

- It was also compiled by Aṭ-Ṭabari in Jāme' ul-Bayān 11/51, Ibn 'Asāker in Tāreekh Dimashq 6/ 234 via 'Abdel-Razzāq.

(2) The assessment of the reliability of the chain of transmitters

- Ibn Al-Jazzār is found. He is truthful.

The authentication of Hadith

- Aṭ-Ṭabari in Jāme' ul-Bayān 11/48, Abu Ḥātem in Tafsir Al-Qur'ān Al-‘Aẓeem 6/1896, Aṭ- Ṭabarānī in Al-Mu'jam Al-Kabeer 9/206 (9207), Al-Ḥākem in Al-Mustadrak 2/361 and Ibn 'Asāker in Tāreekh Dimashq 6/233 through the route of Al-A‘mash in a similar narration.

- Al-Ḥākem said: (This Hadith is) Sahih according to the conditions set by Al-Bukhari and Muslim but they did not compile it. A-Dhahabi agreed.

- It was also compiled by Ṭabari in Jāme' ul-Bayān 11/48, Aṭ- Ṭabarānī in Al-Mu'jam Al-Kabeer 9/206 (9006) through the route of Shu'bah via Al-Ḥakam with the same words.

Al-Ḥasan and Qatādah said: “Al-Awwāh is the one who is compassionate with others.”

Abu Maysarah said: “Al-Awwāh is an Abyssinian word which means the compassionate.”

‘Aṭiah narrated, via Ibn ‘Abbās (may Allah be pleased with both of them): Al-Awāh is an Ethiopian word which means the believer.

‘Alī Ibn Abu Ṭalḥah narrated, via Ibn ‘Abbās (may Allah be pleased with them): “Al-Awāh is the most repenting believer.”

According to the narration of Abu Ḍibyan via ibn ‘Abbās and ‘Alī ibn Al-Ḥakam via Aḍ-Ḍaḥāk, Mujāhid said: “Al-Awāh is the true believer and the most obedient.”

‘Ikrimah said: “It is an Abyssinian word which refers to certainty. Did not you notice the response of an Abyssinian man when understanding something, as he used to say: “Awh”; (which means “I see.”)?”

Ibn Abu Najeeḥ: He is the honest man.

Al-Kalbī said: “Al-Awāh is the person who glorifies and remembers Allah in a gloomy wasteland.”

‘Uqbah ibn ‘Amer (may Allah be pleased with him) described: “Al-Awāh is the one who frequently remembers Allah Almighty.

Al-Ḥakam narrated, via Al-Ḥasan ibn Muslem (ibn Yannāq) that the Prophet (P.B.U.H) was asked about a man who is known for his frequent remembrance and glorification of Allah, he (P.B.U.H) said: **“He is Awāh”**

In addition, it was said that he is the one who frequently recites the Qur’ān.

Ibn ‘Abbās (may Allah be pleased with both of them) said: while the messenger of Allah (P.B.U.H) was burying a dead person he said: **“May Allah shower you with His Mercy. Indeed, you was an Awāh”** referring that he used to frequently recite the Qur’ān.

Others said that he is the one who used to raise his voice while performing Dhikr, supplicating and reciting Qur’ān and the one who continually recites Qur’ān.

Ibrāheem (P.B.U.H) used to repeat: “Beware Fire! Beware now before it is too late”.

Shu‘bah narrated, via Abu Yunus Al-Qushairī via a narrator, who was living in Makkah, via Abu Dhar (may Allah be pleased with him):

A man while performing Ṭawāf was supplicating: Awh! Awh!. When Abu Dhar (may Allah be pleased with him) complained to the Prophet (P.B.U.H) about him, he (P.B.U.H) replied: **“leave him, he is Awāh.”** One night, I found the Messenger of Allah (P.B.U.H) burying a man while holding a lamp.

An-Nakh‘ī said: Al- Awāh is the one who has a deep religious Knowledge.

Al-Farrā’ said: He is the one who mourns over his sins.

Sa‘eed Ibn Jubayr said: Al- Awāh is the guidance to goodness.

‘Abdel ‘Aziz ibn Yaḥyah said: He is the compassionate.

Abu Bakr (may Allah be pleased with him) was called Al- Awāh for he is compassionate.

‘Aṭā’ said: He is the one who repents from anything which Allah Almighty detests.

He also said: He is the one who is afraid of Fire.

Abu ‘Ubaidah said: He is the one who is in a state of pity and fear and the one who supplicates as a way of truthfulness and obedience.

Az-Zajaj said: The statement of Abu ‘Ubaidah comprehensively summarizes all other interpretations of the word Al- Awāh.

This word is derived from the verb stating the act of sighing; the sound of the sigh of relief. Its verb is Awaha and Ta’wah.

For example, Al-Muthaqib Al-‘Abdy describes his camel: (Paraphrasing: When preparing it [the camel] for an overnight journey, it sighs like a sad male).

Ar-Rajeز also said: (Paraphrasing: When the shepherd sighs, his dogs cried loudly...)

“forbearing” the insults and harm of others. Receiving warnings and insults from his father, He (Ibrāheem) (P.B.U.H) sought forgiveness for him.

His father told him: ﴿...O Abraham! If you do not desist, I will certainly stone you 'to death'. So be gone from me for a long time!﴾ (19:46). Then, he (P.B.U.H) responded: ﴿...Peace be upon you! I will pray to my Lord for your forgiveness. He has truly been Most Gracious to me.﴾ (19:47).

Ibn 'Abbās (may Allah be pleased with both) said: “(the Arabic word) Al- Ḥaleem refers to the master.”

(Qur'an 9:115) ﴿Allah would never consider a people deviant after He has guided them,﴾ It means: Allah would never consider you deviant when you seek forgiveness for the polytheists unless after forbidding this act.

Mujāhid said: This is a Divine Statement to the believers urging them not to seek forgiveness for the polytheists in particular. In general, it is an exhortation regarding disobedience, transgression and obedience. So (it is your choice) to engage in this or refrain.”

Muqātel and Al-Kalbī said: “When Allah Almighty revealed the obligatory actions then people performed them, Qur'ān has abrogated them. In fact, some people passed away (before the abrogating Verses). They were following the early (abrogated) rulings such as the first Qiblah, the (old) ruling of Khamr (intoxicants) and others. Thus, the Messenger of Allah (P.B.U.H.) was asked about their destiny. That's why Allah Almighty revealed: ﴿Allah would never consider a people deviant after He has guided them﴾. This means that Allah would never invalidate the deeds of a people who followed the abrogated till He reveals the abrogating.

Ad-Ḍahak said: Allah would never punish a people.

﴿until He makes clear to them what they must avoid﴾ what they must do and what they must avoid. ﴿Surely Allah has 'full' knowledge of everything.﴾.

Then, Allah glorifies Himself saying:

(Qur'an 9:116) ﴿Indeed, to Allah 'alone' belongs the kingdom of the heavens and the earth.﴾ in which He has the Upper Hand.

﴿He gives life and causes death. And besides Allah you have no guardian or helper.﴾

(Qur'an 9: 117) ﴿...Allah has certainly turned in mercy to the Prophet﴾

Ibn 'Abbās (may Allah be pleased with both of them) commented: if Allah Almighty turns in mercy to someone, he would never torture him.

Determining the reason for the repentance of the Prophet (P.B.U.H) is a controversial issue.

Commentators (Ahlu At-Tafsir) said: (The Prophet (P.B.U.H) is forgiven) for exempting hypocrites who came to him with excuses to stay behind him and refrain from the fight.

Commentators following a linguistic approach said: It is an introduction as he is the reason for their repentance so he was mentioned with them, as in: ﴿...one-fifth is for Allah and the Messenger...﴾ (8:41), and other verses.

﴿as well as the Emigrants and the Helpers who stood by him in the time of hardship﴾ this time is not specified.

Jāber (may Allah be pleased with him) said: It refers to the period of distress when they suffered from the intense heat and scarcity of supplies and money.

Al-Ḥasan said: at this time, every ten Muslims shared only one mount. Each one of them rode it for one hour. Similarly, they had a little amount of mouldy dates, old Sawiq (Date & barely/wheat gruel) and barely and a rotten condiment. Each group used to share with others all that they had except their own dates they divided between themselves. Some of them would take turns in sucking on a date. If anyone of them is starving, he would chew it just to taste it then give it to his companion to suck it up and drink water after it. All of them shared one date! Reaching the last one, only the pit is left. In fact, they were sincere and true believers so they accompanied the Messenger of Allah (P.B.U.H).

'Abdullah ibn 'Abbās (May Allah be pleased with both of them) said: 'Umar ibn Al-Khattāb was reminded of the battle of distress (Tabūk) and 'Umar said, "We went with the Messenger of Allah in the intense heat for

Tabūk. We camped at a place in which we were stricken so hard by thirst that we thought that our necks would be severed. One of us used to go out in search of water and did not return until he feared that his neck would be severed. One would slaughter his camel, squeeze its intestines and drink its content, placing whatever was left on his kidney. Abu Bakr said, ‘O Allah’s Messenger! Allah, the Exalted and Most Honoured, has always accepted your invocation, so invoke Allah for us.’ The Prophet (P.B.U.H) said: “**Would you like me to do that?**” Abu Bakr said, ‘Yes.’ The Prophet raised his hands and did not put them down until the sky was full of heavy clouds. While it was raining, they filled their containers. We went out to see where the rain reached and found that it did not rain beyond our camp.”

﴿after the hearts of a group of them had almost faltered.﴾ had nearly deviated because of this severe affliction. According to the popular recitation, it changes the Arabic verb Yazeeghu to be (Tazeeghu) “تزيع” with the letter Tā’. On the other hand, Ḥamzah, Ḥafṣ, Al-A‘mash, Al Jaḥdarī and Al ‘Abbās ibn Yazeed Ath-Thaqafī read it with the letter Yā’ (Yazeeghu). In this regard, Al-A‘mash said: Reading it with the letter Tā’, I would say that it is reasonable as the verb comes first.

﴿He then accepted their repentance. Surely He is Ever Gracious and Most Merciful to them.﴾.

(Qur’an 9: 118) ﴿And ‘Allah has also turned in mercy to’ the three who had remained behind﴾ this means that He has also accepted the repentance of those who refrained from joining the expedition of Tabūk. It was said also that it refers to those who did not join Abu Lubābah and his companions in their repentance, and that the secrets of their hearts were left for Allah to judge mentioned before.

‘Ikrimah ibn Khāled read the letter Khā and lām with Faṭḥah and with Takḥfeef to be Khalafou (active perfect verb) instead of Khullifou (passive perfect verb). It means that they had stayed behind the Messenger of Allah (P.B.U.H) and caused trouble. Ja‘far Aṣ-Ṣādeq (May Allah have mercy on

him) read Khālafou which means disobeyed. Al-A‘mash read “wa‘la Ath-Thalathati Al-Mukhalafeen”.

They are Ka‘b ibn Mālīk Ash-Shā‘er, Murārah ibn Ar-Rabee‘ and Hilal ibn Ummayah (may Allah be pleased with him) who are from Al- Al-Anṣār.

[1468] Muḥammad ibn ‘Abdullah ibn Ḥamdoun and ‘Abdullah ibn Hāmed informed us that Aḥmad ibn Muḥammad ibn Al-Ḥassan informed us that Muḥammad ibn Yaḥyah related to us that ‘Abder-Rāziq related to us that via Mu‘ammar informed us that via Az-Zuhrī via ‘Abdur Raḥmān ibn Ka‘b ibn Mālīk via his father:

[1469] Abu Ṣāleh said: ‘Al-Laith said: ‘Uqail related to me via Ibn Shihāb: I heard this from Ka‘b ibn Mālīk when he stayed behind the Messenger of Allah (P.B.U.H) during the expedition of Tabūk.

[1470] ‘Abdullah ibn Muḥammad An-Nufaili related to us that Muḥammad ibn Salamah related to us via Muḥammad ibn Ishāq that Muḥammad ibn Muslem via ‘Abdulraḥmān ibn ‘Abdullah ibn Ka‘b Al-Ansarī who used to guide Ka‘b after he became blind, said that he heard Ka‘b ibn Mālīk narrate his story when he did not join the expedition of Tabūk with the Messenger of Allah (P.B.U.H).

[1471] Aḥmad ibn Abu Sh‘aib Al-Jazrī said: Mosā ibn A‘īan related to is that Ishāq ibn Rāshid via Az-Zuhrī: ‘Abdulraḥmān ibn ‘Abdullah ibn Ka‘b ibn Mālīk narrated via his father: I heard Ka‘b ibn Mālīk.....” They narrated the story (There are different short and long narrations).

On the authority of ‘Abdur-Rāziq, he said: “I did not remain behind Allah’s Messenger in any battle that he fought except the battle of Tabūk. I failed to take part in the battle of Badr, but the Prophet (P.B.U.H) did not admonish anyone who did not participate in it, for in fact, he had gone out in search of the caravan of Quraysh. When Quraysh came out to help their caravan, Allah made the Muslims and their enemies meet without any appointment. By my life, people consider the most honourable of battles of the Messenger of Allah (P.B.U.H) to be that of Badr, but I would not have liked

to attend it instead of my oath of allegiance on the night of Al-‘Aqabah when we took a covenant for Islam. Afterwards, I did not stay behind the Prophet (P.B.U.H) until the battle of Tabūk, and which was the last of the battles he fought. The Messenger of Allah (P.B.U.H) ordered people to depart when the fruits were ripe and their shadows had been lengthened. Whenever He (P.B.U.H) wanted to be prepared for an expedition, he used to hide his intention by apparently referring to different expedition. He (P.B.U.H) used to say: “(All) warfare is based on deception.” For the expedition of Tabūk, the Prophet (P.B.U.H) wanted the army to be prepared. I was never stronger or wealthier than I was at the time of that expedition as I had two she-camels. I was ready to strive for the sake of Allah. Yet, I found myself inclined towards the ripened fruits and lengthened shadows. I went on postponing my preparations until people were about to depart. It was on Thursday- as Prophet (P.B.U.H) preferred to go on Thursday- when Allah’s Messenger (P.B.U.H) set out and the Muslims too along with him. I started to go out in order to get myself ready along with them, but I returned without doing anything. I would say to myself, ‘I can do that if I want.’ So I kept on delaying it every now and then until the people were prepared, and Allah’s Messenger, and the Muslims along with him, departed. So, after the departure of Allah’s Messenger, whenever I went out and walked among the people (who remained behind), it grieved me that I could see none around me, but one accused of hypocrisy or one of those weak men whom Allah had excused. Few were the persons who wanted to absent themselves, and were under the impression that they could easily conceal themselves (and thus remain undetected). At that time, Allah’s Messenger was accompanied by such a large number of Muslims that they could not be listed in a book by name, nor registered. Those who stayed behind were more than eighty (in number). Allah’s Messenger (P.B.U.H) took no notice of me until he had reached Tabūk. (One day as he was sitting amongst the people in Tabūk) he (P.B.U.H) said: **“What did Ka‘b ibn Mālīk do?”** A man from my tribe said, ‘O Allah’s Messenger! He was tempted by his two Burdas (garments) and his pride (meaning his wealth and pride)› Mu‘ādh

ibn Jabal (may Allah be pleased with them) said, ‘What a bad thing you have said! By Allah! O Allah’s Messenger! We know nothing about him but that which is good.’ While they were disputing, a man was approaching. Then, the Prophet (P.B.U.H) said, ‘**May he be Abu Khaithama!**’ And lo, it was Abu Khaithamah Al- Anṣārī (may Allah be pleased with him) (he was the person who had contributed a Ṣa’ (3 kilograms approx.) of dates and was ridiculed by the hypocrites.). (Ka’b ibn Mālīk further said,) When I heard that Allah’s Messenger was on his way back to Al-Madinah, I was overcome by concern and began to think of false excuses. I said to myself, ‘How can I escape from his anger tomorrow’ I started looking for advice from wise members of my family. When it was said that Allah’s Messenger had approached (Al-Madinah) all evil and false excuses abandoned my mind and I knew well that I could never come out of this problem by forging a false statement. Then I decided firmly to speak the truth. When the Messenger of Allah (P.B.U.H) arrived Al-Madinah, he went to the mosque and performed two Rak’as (of optional prayer) and would then sit with the people. It was his habit that whenever he came back from a journey. When he sat, those who had remained behind him began to put forward their excuses and take an oath before him. The Messenger of Allah (P.B.U.H) accepted their excuses on the very face of them and accepted their allegiance and sought forgiveness for them and left the secrets of their hearts for Allah to judge. Then I came to him, and when I greeted him, he smiled a smile of an angry person. I went forward and I sat in front of him. He (P.B.U.H) said to me, ‘**Had you not purchased a mount?**’ I replied: ‘O Messenger of Allah! Indeed. He (P.B.U.H), then, said: ‘**What kept you behind?**’ I said, ‘O Messenger of Allah, By Allah, if I were sitting before any person from among the people of the world other than you, I would have escaped from his anger with an excuse. By Allah, I have been bestowed with the power of speaking fluently and eloquently, but by Allah, I knew well that if I tell you a lie today to seek your favour, Allah would surely make you angry with me in the near future. But if I tell you the truth, though you will get angry because of it, I hope for Allah’s forgiveness. By Allah, I had never been stronger or

wealthier than I was when I remained behind you.’ Thereupon, the Messenger of Allah (P.B.U.H) said, ‘**As regards to this man, he has surely told the truth. So get up until Allah decides your case**’ I got up, and many men of my tribe followed me and said to me, ‘By Allah, we never witnessed you commit any sin before this! Surely, you failed to offer an excuse to Allah’s Messenger like the others who did not join him. The invocation of Allah’s Messenger to Allah to forgive you would have been sufficient for your sin.’ By Allah, they continued blaming me so much that I intended to return (to the Prophet) and accuse myself of having told a lie, but I said to them, ‘Is there anybody else who has met the same end as I have?’ They replied, ‘Yes, there are two men who have said the same thing as you have, and to both of them was given the same order as given to you.’ I said, ‘Who are they?’ They replied, Hilāl ibn Umayyah Al-Wāqifi and ‘Murārah ibn Rabi‘ah Al-‘Āmiri.’ They mentioned to me two pious men who had attended the expedition of Badr and in whom there was an example for me. Then, I said: ‘By Allah, I will never change my mind and accuse myself in front of him of having told a lie.’ He also added: ‘Allah’s Messenger (P.B.U.H) forbade all the Muslims from talking to us, the three aforesaid persons (out of all those who remained behind). So we kept away from the people and they changed their attitude towards us until the very land (where I lived) appeared strange to me as if I did not know it. I was the firmest of my two companions. I would go out and roam the markets and attend the prayer along with the Muslims, but none would talk to me. I would come to Allah’s Messenger and greet him while he was sitting in his gathering after the prayer, and I would wonder whether he even moved his lips in return for my greeting or not. Then I would offer my prayer near him and look at him carefully. When I was busy with my prayer, he would glance out of the corner of his eye at me, but when I turned my face to him, he would turn his face away from me. As for my two companions, they remained in their houses and kept on weeping. When this harsh attitude and boycott of the people continued for a long time, I walked until I scaled the wall of the garden of Abu Qatādah who was my cousin and the dearest person to me. I offered my greeting to

him. By Allah, he did not return my greetings. I said, ‘O Abu Qatādah! I beseech you by Allah! Do you know that I love Allah and His Messenger!’ He kept quiet. I asked him again, beseeching him by Allah, but he remained silent. I asked him again in the Name of Allah and he said, ‘Allah and His Messenger know better.’ Thereupon my eyes flowed with tears and I returned and jumped over the wall. While I was walking in the market of Al-Madinah, suddenly I saw that a Nabatean Christian from the Levant came to sell his grains in Al-Madinah, saying, ‘Who will lead me to Ka‘b ibn Mālīk?’ The people began to point (me) out for him, until he came to me and handed me a letter from the king of Ghassān (who ruled Syria for Caesar). In that letter, the following was written:

‘To proceed, I have been informed that your friend (the Prophet) has treated you harshly. Anyhow, Allah does not make you live in a place where you feel inferior and your right is lost. So, join us, and we will console you.’

When I read it, I said to myself, ‘This is also a sort of test and evil.’ I took the letter and burnt it. When forty out of the fifty nights elapsed, a man came to me delivering the Messenger’s order saying: ‘**keep away from your wife**.’ I said, ‘Should I divorce her; or else what should I do?’ He said, ‘No, only keep aloof from her and do not mingle with her.’ The Prophet (P.B.U.H) sent the same message to my two fellows. I said to my wife, ‘Go to your parents and remain with them until Allah gives His verdict in this matter.’»

He added: “The wife of Hilāl ibn Umayyah came to Allah’s Messenger and said, ‘O Allah’s Messenger! Hilāl ibn Umayyah is a helpless old man who has no servant to support him. Do you dislike that I should serve him?’ He (P.B.U.H) said, ‘**No (you can serve him), but he should not come near you (sexually).**’ She said, ‘By Allah! He has no desire for anything. By Allah, he has never ceased weeping since his case began until this day of his.’ On that, some of my family members said to me, ‘Will you also ask Allah’s Messenger to permit your wife (to serve you) as he has permitted the wife of Hilāl ibn Umayyah to serve him.’ I said, ‘By Allah, I will not ask permission of Allah’s

Messenger regarding her, for I do not know what Allah's Messenger would say if I asked him to permit her (to serve me) while I am a young man.' After a period of fifty nights was completed, starting from the time when Allah's Messenger prohibited the people from talking to us, When I had finished the Fajr prayer on the roof of one of our houses, while sitting in the condition in which Allah described (in the Qur'ān); our guilt distressed us until the earth, despite its vastness, seemed to close in on us, and our souls were torn in anguish. There I heard the voice of a man who had ascended the mountain of Sal' calling with his loudest voice, 'O Ka'b ibn Mālik! Be happy (by receiving good tidings).' I fell down in prostration before Allah, realizing that relief has come with His forgiveness for us. A horseman came to me in haste, while a man came running and ascended the mountain and his voice was swifter than the horse. When the man whose voice I had heard, came to me conveying the good news, I took off my garments and dressed him with them and then I borrowed two garments.

He said: "The Acceptance of our repentance was revealed to the Prophet (P.B.U.H) during the third of the night." Um Salamah (May Allah be pleased with her): 'O Messenger of Allah! Shall we give Ka'b ibn Mālik good tidings?' He (P.B.U.H) said: **If so, people could not wait till the morning, so you would not be able to sleep all night.** Um Salamah (May Allah be pleased with her) cared about him and felt sorry for him. Then, I went to the Prophet (P.B.U.H) who was sitting in the Masjid with the people around him. (Meanwhile, Ṭalḥah ibn 'Ubaydullah (May Allah be pleased with him) swiftly came to me, shook my hands and congratulated me. By Allah, none of the Emigrants got up for me except Ṭalḥah." In fact, Ka'b will never forget Ṭalḥah for this.)

Ka'b (May Allah be pleased with him) said: "When I greeted Allah's Messenger, his face was bright with joy. Whenever Allah's Messenger became happy, his face would shine as if it was a piece of the moon, and we all knew that characteristic of him. He (P.B.U.H) said, '**O Ka'b! Receive glad tidings of the best day you have seen since your mother gave birth to you.**' I said to the

Prophet, 'Is this forgiveness from you or from Allah!' He said, '**No, it is from Allah**'. Then, He (P.B.U.H) recited: ﴿**Allah has certainly turned in mercy to the Prophet as well as the Emigrants.....and be with the truthful.**﴾ (9: 117-118-119). Then, I said, 'O Allah's Messenger! Because of the acceptance of my repentance I won't tell but the truth as long as I am alive and I will give up all my wealth as alms for the sake of Allah and His Messenger.' Allah's Messenger said, '**Keep some of your wealth for yourself; that is better for you.**' I said, 'So I will keep my share from Khyber with me.›

He added: "By Allah! Allah has never bestowed upon me, apart from His guiding me to Islam, a greater blessing than the fact that I, and my two companions, did not tell a lie to Allah's Messenger which would have caused us to perish, just as those who had told a lie have perished. By Allah, I do not know of any Muslim, whom Allah has helped to tell the truth more than I. Ever since I have mentioned the truth to Allah's Messenger, I have never intended to tell a lie, until today. I hope that Allah will also save me (from telling lies) for the rest of my life. (This is the end of the Hadith of the three who had remained behind.)⁽¹⁾.

﴿**'whose guilt distressed them' until the earth, despite its vastness, seemed to close in on them**﴾ Despite its vastness, the earth becomes narrow
 ﴿**and their souls were torn**﴾ in anguish.

﴿**They knew**﴾ They were certain that ﴿**there was no refuge from Allah except in Him**﴾.

[1472] I heard Al-Ḥasan ibn Muḥammad ibn Ja'far An-Naisābourī saying: "I heard Ibrāheem ibn Muḥammad ibn Yazeed An-Nasfī saying: 'I

(1) [1468-1471] The assessment of the reliability of the chain of transmitters:

- Sahih

The authentication of Hadith

- It was compiled by 'Abdur-Rāzeq in Al-Muṣanaf 5/397 with the same chain of narrators and one of its routes is Ahmad in Al-Musnad 6/387 (27175), At-Tirmidhi in his Tafsir- Part: From Surat At-Tawbah (3102) and Ibn Ḥabbān in his Sahih as in The Book of Al-Iḥsān 8/155.

heard Abu ‘Abdullah, the in-law of Abu Bakr Al-Warrāq, saying: when Abu Bakr Al-Warrāq was asked about the sincere repentance, he said, ‘whose guilt distressed him until the earth, despite its vastness, seemed to close in on him and his soul was torn in anguish, like the repentance of Ka‘b and his two companions (may Allah be pleased with them).⁽¹⁾”

﴿Then He turned to them in mercy﴾ the repetition is for affirmation.

﴿so that they might repent.﴾ This shows that one is guided to repentance by Him Almighty.

[1473] I heard Abu Al-Qāsem ibn Abu Bakr As-Sadousī saying: “I heard Abu Sa‘eed Aḥmad ibn Muḥammad ibn Rumaiḥ Az-Zaidī saying, ‘I heard Al-Ḥasan ibn ‘Allawih Ad-Damghānī saying: Abu Yazeed Al-Baṣṭāmī said: ‘I committed four sins. I believed that my deeds precede (determining my relationship with Allah). I believed that when I love him, He will love me, but He Almighty says: ﴿...who love Him and are loved by Him...﴾ (5:54). I believed that when I am pleased with him, He will be pleased with me, but He Almighty says: ﴿...Allah is pleased with them and they are pleased with Him...﴾ (9:100). I believed that when I remember Him, He will remember me, but He Almighty says: ﴿...the remembrance of Allah is the greatest of all things...﴾ (29:45). I believed that when I first show repentance, Allah will accept my repentance, but He Almighty says: ﴿...Then He turned to them in mercy so that they might repent.﴾ (9:118).⁽²⁾

﴿Surely Allah ‘alone’ is the Acceptor of Repentance, Most Merciful.﴾

(1) [1472] The assessment of the reliability of the chain of transmitters

- The compiler is oblivious. Al-Ḥākem accused him of being unreliable, and I did not find some transmitters.

The authentication of Hadith

- Abu Ḥyān mentioned it in Al-Baḥr Al-Muḥeet 5/113.

(2) [1473] The assessment of the reliability of the chain of transmitters

- Al-Ḥākem accused him of being unreliable.

The authentication of Hadith

- It was not found.

(Qur'an 9:119) ﴿O believers! Be mindful of Allah and be with the truthful.﴾
 Nāfe' commented: "(Be in the company of) Muḥammad and his Companions."

Sa'eed ibn Jubair commented: "(Be in the company of) Abu Bakr and 'Umar (may Allah be pleased with them.)"

Ibn Juraij and Ibn Ḥayyān commented: "(Be in the company of) the Emigrants.", depending on the Saying of Allah Almighty: ﴿Some of the gains will be for poor emigrants who were driven out of their homes and wealth, seeking Allah's bounty and pleasure, and standing up for Allah and His Messenger. They are the ones true in faith.﴾ (59:8)

[1474] 'Abdullah ibn Muḥammad ibn 'Abdullah informed me that Muḥammad ibn 'Uthmān ibn Al-Ḥasan related to us that Muḥammad ibn Al-Ḥusain ibn Ṣāleḥ related to us that 'Alī ibn Ja'far ibn Mosā related to us that Jundul ibn Wāleq related to us that Muḥammad ibn 'Umar Al-Māzinī related to us that Al-Kalbī related to us via Abu Ṣāleḥ via Ibn 'Abbās (may Allah be pleased with them) Commenting on the Verse: ﴿O believers! Be mindful of Allah and be with the truthful.﴾, he said: "(Be in the company of) 'Alī ibn abu Ṭālib and his companions."⁽¹⁾

[1475] 'Abdullah ibn Ḥāmed informed me that Muḥammad ibn 'Uthmān related to us that Muḥammad ibn Al-Ḥusain related to us that 'Alī ibn Al-'Abbās Al-Maqanī related to us that Ja'far ibn Muḥammad ibn Al-Ḥusain related to us that Aḥmad ibn Ṣubaiḥ Al-Asadī that Mufaddal ibn Ṣāleḥ via Jāber via Abu Ja'far, commenting on the Saying of Allah Almighty: "...and be with the truthful.﴾, he said: "(Be in the company of) the family of the Muḥammad (P.B.U.H)."⁽²⁾

(1) [1474] The assessment of the reliability of the chain of transmitters

- Weak, as Al-Kalbī is accused of being unreliable. Some transmitters also were not found.

The authentication of Hadith

- As-Suyutī, in Ad-Dur Al-Manthour 3/517, attributed it only to Ibn Mardwayh.

(2) [1475] The assessment of the reliability of the chain of transmitters

- It is a very weak chain of transmitters. The sheikh of the compiler did not find any criticism or praise of it. The chain of transmitters is full of weak and unknown transmitters. It was not found mentioned except by the compiler.

Yamān ibn Ri'āb said: "Be truthful as those three who stayed behind (in the expedition of Tabūk)."

Ibn 'Abbās (may Allah be pleased with both) said: "(Be in the company of) those whose sincere intentions guided their hearts and deeds to straightness, so they sincerely went with the Messenger of Allah (P.B.U.H) to Tabūk.

Qatādah said: This refers to truthfulness, intention and deeds. Truthful should be at all times; night and day and secretly and publically.

Ibn Mas'oud used to repeat: ﴿Be with the truthful.﴾ without the prefixed conjunction Wāw. He and Ibn 'Abbās (may Allah be pleased with both) used to recite this Verse in that way and so do the Prophet (P.B.U.H) according to some narrations.

[1476] 'Abdullah ibn Ḥāmed informed us that 'Abdullah ibn Muḥammad ibn Al-Ḥasan related to us that Muḥammad ibn Yaḥyā related to us that Wahb ibn Jareer related to us that Shu'bah related to us via 'Amr ibn Murrah via 'Ubaidah via 'Abdullah (May Allah be pleased with him): "Lying is not correct, neither in seriousness nor in jest. None of you should make a promise to a child that he will not keep." Reflect on (the saying of Allah): 'O believers! Be mindful of Allah and be with the truthful.' Did you deduce any concession to lie?"⁽¹⁾

(9: 120) ﴿It was not 'proper' for the people of Al-Madinah﴾ The Verse explicitly states a report, but it implicitly sets a forbiddance, as in the saying of Allah Almighty: ﴿...and it is not right for you to annoy the Messenger of Allah...﴾ (33:35). ﴿and the nomadic Arabs around them﴾ refers to the dwellers of deserts who are Mazynah, Juhainah, Ashja', Aslam and Ghifar. ﴿to avoid marching with the Messenger of Allah﴾ in an expedition. ﴿or to prefer their own lives above his.﴾ by accompanying and supporting him and striving with him.

(1) [1476] The assessment of the reliability of the chain of transmitters

- It is weak due to the broken chain of transmitters. The sheikh of the compiler did not find any criticism or praise of it. It is Mauquf through the route of Abu 'Ubaidah via his father as follows.

The authentication of Hadith

- It was compiled by Al-Wāḥidī in Al-Waseet 2/533 through the route of 'Abdullah ibn Ḥāmed with the same words.

Al-Ḥassan commented: “To wish that they would not suffer from hardships like the Messenger of Allah (P.B.U.H).”

﴿That is because whenever they suffer﴾ during their travelling. ﴿from thirst﴾ ‘Ubaid ibn ‘Umair read *Zamā’* with mad, following one of the two dialects such as *khaṭa’* and *Khaṭā’*.

﴿fatigue, or hunger﴾ [2/A] The Arabic noun *Makhmaṣah* means famine. ﴿in the cause of Allah; or tread on a territory, unnerving the disbelievers﴾ treading any territory that would raise the anger of disbelievers. ﴿or inflict any loss on an enemy﴾ by killing, captivating or defeating them or getting any spoils of war. The Arabic verb *Nilta* means to achieve something and its derivatives are *Maneel*, referring to the subject of achieving, and *Munal*, referring to the object achieved.

﴿—it is written to their credit as a good deed.﴾ Ibn ‘Abbās (may Allah be pleased with both) commented: Each fear they felt for the sake of Allah is written to their credit as seventy thousand good deeds.

﴿Surely Allah never discounts the reward of the good-doers.﴾ If he suffers from thirst, Allah gives him a drink from a river (in paradise) called *Al- Ḥayawan* (resurrection) so that he will never suffer from thirst. If he suffers from fatigue, Allah allows him to bathe in a river (in paradise) called *Al- Ḥayawan* so that he will be cured. Whosoever strive for the sake of Allah, Allah grants him *Shahādah* and intercession wherever he is or his status, whether he is in a state of bowing, prostrating or whether he is walking or sleeping anywhere across the globe.

The Ruling deduced from this Verse is controversial.

Qatādah said: “This (Ruling) is specified for the Messenger of Allah (P.B.U.H). If he went on an expedition, no one is excused for staying behind. For other leaders and rulers, all believers are free to choose whether to stay behind or not if there is no necessity. He also said: It was narrated that the Prophet (P.B.U.H) said: “Were it not that I might over-burden my Ummah, I would not lag behind any troop which is going to fight in the cause of Allah, but

I do not possess abundant means to provide them with riding animals to march with me and it is hard for me that my companions should remain behind me.”

Al-Waleed ibn Muslem said: “I heard Al-Awzā‘ī, Ibn Al-Mubārḳ, Al-Fazārī, As-Sabi‘ī, ibn Jābir and Sa‘ed ibn Abdul ‘Aziz commenting on this Verse: “This (Ruling) includes the early generations and the last generations of this Ummah”.

Ibn Zaid said: “This was applicable when Muslims were few in number [2/B], but when they were numerous, Allah has permitted for Muslims to stay behind, by abrogating it through His Saying: ﴿“However,” it is not necessary for the believers to march forth all at once...﴾(9:122).

(9:121) ﴿And whenever they make a donation﴾ in Allah’s cause ﴿small or large﴾ or even a petiole”or cross a valley﴾ whether in their arrival or departure.﴿—it is written to their credit,﴾ their efforts and steps (will be recorded). ﴿so that Allah may grant them the best reward for what they used to do.﴾ “Allah will reward them and grant them paradise with no accountant,” Ibn ‘Abbās (may Allah be pleased with them) said.

[1477] Abu ‘Amr Al-Foraty, during my recitation, informed us that Abu Mosā informed us that Musadad informed us that Hārūn Ibn ‘Abdullah related to us that ibn Abu Fudayḳ related to us, via Al-Khaleel ibn ‘Abdullah via Al-Ḥasan via ‘Alī ibn abu Ṭālib, Abu Ad-Dardā’, Abu Hurayrah, Abu Umamah Al-Bahelī, ‘Abdullah ibn ‘Umar, ‘Abdullah ibn ‘Amr, Jāber ibn ‘Abdullah and ‘Imrān ibn Ḥuṣain (may Allah be pleased with them) narrated that the Messenger of Allah (P.B.U.H) said: **“Whoever sends financial support in Allah’s cause and stays at home, for every Dirham he will have in the Day of Resurrection (the reward of) seven hundred Dirham. Whoever fights himself in Allah’s cause, and spends on that, for every Dirham he will have (the reward of) in the Day of Resurrection seven hundred thousand Dirham.”** Then he (P.B.U.H) recited the Verse: ﴿...and Allah multiplies ‘the reward even more’ to whoever He wills....(2:261)﴾.⁽¹⁾

(1) [1477] **The assessment of the reliability of the chain of transmitters**

- It is weak, due to the lack of information of Al-Khalil ibn ‘Abdullah. No criticism or praise was found for the compiler and his sheikh.

(Qur'an 9:122) ﴿“However,” it is not necessary for the believers to march forth all at once.﴾

According to the narration of Al-Kalbī, Ibn ‘Abbās (may Allah be pleased with them) commented: “If the Messenger of Allah went for an expedition, no one would stay behind except the hypocrites and those exempted. Then, when Allah Almighty revealed the hypocrites’ shortcomings and exposed their hypocrisy in the expedition of Tabūk, the believers said: ‘By Allah, we will never stay behind any Prophetic expedition [2/A] or a troop.’ When the Messenger of Allah (P.B.U.H) ordered the troops to meet the enemy, all Muslims marched forth all at once; leaving the Messenger of Allah (P.B.U.H) alone in Al-Madinah. Thus, Allah Almighty revealed: ﴿“However,” it is not necessary for the believers to march forth all at once.﴾ (9:122); leaving the Messenger of Allah (P.B.U.H) alone. “Only a party from each group should march forth,﴾ Of every tribe of them, a party only should go forth. ﴿leaving the rest to gain religious knowledge﴾ those who do not march forth with the troops, so that when the troops return from the war, they will teach them what was revealed from the Qur’ān after their return by saying: ‘Allah Almighty has revealed to your Prophet, while you are in the war, some Qur’ānic Verses which we have learnt.” Then, those troops would learn from them the revelation sent while they were absent and so on. Thus, Allah Almighty says: ﴿to gain religious knowledge﴾

﴿then enlighten their people when they return to them﴾ teaching them the Qur’ān and warning them with its Verses “so that they ‘too’ may beware.﴾ by avoiding any disobedience.

The authentication of Hadith

- Ibn Mājah compiled it in The book of Jihād, Part: The Virtue of the charity for the sake of Allah (2761) via Hārūn ibn ‘Abdullah Al-Ḥammāl with the same words.
- Al-Bouṣīry said in Miṣbāḥ Az-Zujājāh 2/388: This is a weak chain of transmitters. Al-Khalil ibn Ahmad has no information. This was also said by Adh-Dhahabi and Ibn ‘Abdul-Hādī.
- In addition to Tahdheeb At-Tahdheeb written by Ibn Ḥajar 3/167, Ibn ‘Abdulhādī said: This Hadith is Munkar.
- Al-Albānī said in the Authentication of the Hadiths in Mishkāṭ Al-Maṣābeeh 2/1132: The chain of transmitters is weak.

Al-Ḥasan said: This religious knowledge and warning are attributed to the group that remained with the Messenger of Allah.

﴿To gain religious knowledge﴾ means to enlighten their mind and deepen their belief after Allah Almighty grants them victory over the polytheists. They also would warn the disbelievers in their tribe when returning to them after the war to inform them about the victory of the Prophet and the believers. They may avoid fighting against the Prophet (P.B.U.H) so that they would not follow the actions of other disbelievers.

Al-Kalbī said: It has another interpretation. [2/B] It was narrated that when some of Banū Asad ibn Khuzaymah (Arab tribe) suffered from a severe famine, they hastened towards Al-Madinah with their children. They polluted their pathways with excrements and raised the prices, so that Allah Almighty revealed this Verse.

Mujāhid said: This Verse was revealed upon some of the Companions of the Prophet (P.B.U.H) who went to the desert and were helped by its residents, had a good rainy year and called whomever they met for guidance. The people said to them, ‘We see that you left your companions and came to us.’ They felt bad because of this and they all came back from the desert to the Prophet (P.B.U.H). Then, Allah Almighty revealed: ﴿‘However,’ it is not necessary for the believers to march forth all at once. Only a party from each group should march forth, leaving the rest to gain religious knowledge....﴾ and to listen to the Divine Revelation sent during their absence. ﴿then enlighten their people﴾ refers to all people. ﴿when they return to them﴾ they would call them to Allah ﴿so that they ‘too’ may beware﴾ the Divine punishment and wrath by following and obeying them. A group of them stayed behind seeking goodness.

‘Ikrimah said: when the Verse: ﴿If you do not march forth, He will afflict you with a painful torment....﴾ (9:39) and ﴿It was not ‘proper’ for the people of Al-Madinah and the nomadic Arabs around them to avoid marching with the Messenger of Allah...﴾ (9:120), the hypocrites said: “The Bedouins and

those who stayed behind Muḥammad are ruined!”. Some of the Companions of the Prophet (P.B.U.H) went to the Bedouins and their tribes to teach them religious knowledge. Thus, Allah Almighty revealed this Verse as an acceptance of their excuse.

[1478] Aḥmad ibn Muḥammad ibn ‘Abdullah ibn Ḥammuwiah [2/A] said: Zakariā Al-‘Anbarī related to us that Aḥmad ibn Muḥammad ibn Al-Azhar As-Sajjī related to us that Muḥammad ibn Muslem ibn Wārah Ar-Rāzzī said: I heard ‘Abdur-Razzāq ibn Hammām commenting on the Saying of Allah Almighty: ﴿Only a party from each group should march forth, leaving the rest to gain religious knowledge then enlighten their people when they return to them﴾ saying that it refers to the recorders of Hadith.⁽¹⁾

(Qur’an 9: 123) ﴿O believers! Fight the disbelievers around you﴾ This is a (Divine Command) for them to kill the nearest neighbors then the farthest and the closest relative then the farthest (among the disbelievers).

Ibn ‘Abbās (may Allah be pleased with both) said: “like Qurayzah, An-Naḍir, Khaybar, Fadak and others.

It was said that the intended is the Romans because, at that time, they were the residents of the Levant which is nearer to Al-Madinah than Iraq.

When Al-Ḥasan was asked about the fight against the Romans, Turks and Daylamites, he recited this exact Verse.

(1) [1478] The assessment of the reliability of the chain of transmitters

- Its chain of transmitters is very weak due to the presence of Ahmad ibn Muhammad ibn Al-Azhar. The compiler also was not found.

The authentication of Hadith

- It was compiled by Al-Khaṭīb Al-Baghdadi in Sharaf Aṣḥāb Al-Hadeeth (P.59). He said: I reported this before Muhammad ibn Ahmad ibn Ya‘qoub, via Muhammad ibn Na‘eem Aḍ-Ḍabbi who said: I heard Abu ‘Abdullah ibn Muhammad ibn ‘Ubaidullah Al-Ḥāfeẓ saying: I heard Muhammad ibn Muslem ibn Wārah saying: I heard Ahmad ibn Ḥanbal saying: I heard ‘Abdulrazzāq commenting on the Saying of Allah Almighty: “Only a party from each group should march forth.” saying that the intended party is the reporters of the Prophetic Hadith. This is Sahih.

- It was mentioned by Al-Qurṭubī in Al-Jāme‘ Li-Aḥkām Al-Qur’ān. He attributed it to Ath-Tha‘labi.

﴿and let them find firmness in you.﴾ shows them harshness.

Aḍ -Ḍaḥāk commented: “(it refers to) violence”, while Al- Ḥasan said: “(it refers to) patience in fighting them.”

﴿And know that Allah is with those mindful of Him.﴾ by supporting them and granting them victory.

(Qur'an 9:124) ﴿Whenever a Surah is revealed, some of them﴾ among the hypocrites ﴿ask mockingly﴾. According to the popular recitation, Yā' is read with Faṭḥah and 'Ubaid ibn 'Umair read Yā' with Faṭḥah to be Ayyakum. All recitations are valid. ﴿Which of you has this increased in faith?﴾ increased his certainty, devotion and deep belief. Allah Almighty answers: ﴿As for the believers, it has increased them in faith﴾ and increased their certainty. Ar-Rabee' said: “(it has increased) their fear of Allah”.

﴿and they rejoice.﴾ [2/B] they are happy with the revelation of Qur'an.

Juaiber said, via Aḍ -Ḍaḥāk via Ibn 'Abbās (may Allah be pleased with both): ﴿Whenever a Surah is revealed﴾ means an explicit Qur'anic Chapter revealing the permissible and the impermissible⁽¹⁾. ﴿some of them ask mockingly﴾: ‘Which of you has this increased in faith?’ by believing in the obligatory worshipping acts as well as believing in Allah; the Most Merciful. ﴿and they rejoice.﴾ with the revelation of the obligatory worshipping acts.

(Qur'an 9: 125) ﴿But as for those with sickness in their hearts,﴾ with doubt and hypocrisy ﴿it has increased them only in wickedness upon their wickedness﴾ disbelief upon their disbelief, and astray upon their astray, and doubt upon their doubt.

Muqātel added: “(it has increased them only in) sins upon their sins”

﴿and they die as disbelievers.﴾ Mujāhed commented: “This Verse denotes that faith increases and decreases.”

'Umar ibn Al-Khattāb (may Allah be pleased with him) said: “If the faith of Abu Bakr (may Allah be pleased with him) is compared to the faith of

(1) The assessment of the reliability of the chain of transmitters

- Very weak, due to the presence of Juaiber. This is only mentioned by the compiler.

all people on earth, his scale outweighs their scale. He then, repeated thrice: “Inevitably, faith increases and decreases.”

Zubaid Al-Yamy narrated, via Zirr (may Allah be pleased with him): ‘Umar (may Allah be pleased with him) used to hold the hands of one or two of his companions saying: “Let’s boost our faith.”

‘Alī ibn abu Ṭālib (may Allah be pleased with him) said: “Verily, faith begins like a fragment of white in the heart. Each time faith increases in magnitude, it increases that brightness. When he completes his faith, the entire heart is brightened. Verily, hypocrisy begins like a fragment of darkness in the heart. Each time hypocrisy increases in magnitude, it increases that darkness. When he completes his hypocrisy, the entire heart is darkened. I swear by Allah, if you were to open the heart of a believer, you would find brightness and if you were to open the heart of a hypocrite, you would find darkness.”

Al-Ḥasan sent a letter to ‘Umar ibn ‘Abdul‘Aziz saying: “Verily, faith includes non-compulsory acts, legislations, limits (Ḥudūd) and obligatory acts. Whosoever (strictly) follows them, his faith is completed, while whosoever refrains from following them, his faith is not completed.

Ibn Al-Mubārak: Inevitably, I had to admit the fact that faith is increasing. If not, I would be against the Book of Allah Almighty.

(Qur’an 9:126) ﴿Do they not see﴾ most of the reciters read it with Yā’ to be Yaraona referring to the group of hypocrites intended, while Ḥamzah and Ya’ qoub, following the recitation of ‘Ubay ibn Ka’b (may Allah be pleased with him), read it with Tā’ to be Taraona as a speech delivered to the believers. Al-A‘mash read: Awalam Tara (Did not you see...?), while Ṭalḥah, following ‘Abdullah (may Allah be pleased with him) read Awalā Tara (Do not you see...?).

﴿that they are tried once or twice every year﴾ Ḥudhaifah (may Allah be pleased with him said: By lying once or twice and being deceived by their lies.

Mujāhid commented: They are tested with drought and hunger.

‘Aṭiah commented: with illness and pains; the gate to deathbed.

Qatādah commented: with invasion and striving.

It was said: with their enemy.

It was also said: they are tested by fluctuating; admitting that he (P.B.U.H) is the true Prophet then denying this fact.

Murrah Al-Hamadānī commented: They are tested with their disbelief.

‘Ikrimah (also commented): they are written as hypocrites then as believers then as hypocrites.

Yamān said: They do break their promise once or twice a year.

﴿Yet they neither repent﴾ from breaking their promise. ﴿nor do they learn a lesson.﴾ From what Allah Almighty had done to them (from the Divine Warning). Once they broke their promise, the Messenger of Allah (P.B.U.H) sent to them troops to fight them.

Al-Ḥasan said: They are tested by witnessing the fight with the Messenger (P.B.U.H) for the sake of Allah and the fulfilment of the Divine Promise of victory and the great triumph over His enemy. However, they would not repent. They witnessed the fulfilment of the Divine Promise but in vain.

Aḍ-Ḍaḥāk said: They are tested with the high prices, inflictions and drought (shortage in fruits, but they would not repent) from their hypocrisy and they would not feel the Greatness of Allah Almighty [2/B].

‘Abdullah (may Allah be pleased with him) read it by adding Ṭā’ to be wamā Yatadhakaroun.

(Qur’an 9:127) ﴿Whenever a Sûrah is revealed,﴾ exposing and condemning the hypocrites. ﴿they look at one another﴾ their reaction is mentioned in brief as they looked at one another and pointed out saying: ﴿Is anyone watching you?﴾ while you are departing. If no one is watching them, they would depart from the Masjid. If not, they would stay. ﴿Then they slip away.﴾ by denying it.

Aḍ-Ḍaḥāk said: They meant by saying ﴿Is anyone watching you?﴾ “Is anyone knows your hidden intentions (what’s really inside your hearts)?”, as they are afraid of being murdered.

Allah Almighty says: ﴿“It is” Allah “Who” has turned their hearts away﴾ from believing in the Qur’ān. ﴿because they are a people who do not comprehend.﴾

Ibn ‘Abbās (may Allah be pleased with both): When finishing prayer, do not say we have left the prayer, as there are some people who turn away and then Allah has turned away their hearts. Instead, say: ‘we have performed our prayer.’

(Qur’ān 9: 128) ﴿There certainly has come to you a messenger from among yourselves.﴾ According to the popular recitation, the letter Fā’ is read with Ḍammah to be Anfusukum. It means that he is from your lineage so he is not a stranger. As-Suddī said: He is among the Arabs, from the tribe of Ismael.

Ibn ‘Abbās (may Allah be pleased with both) said: “All the Arabs’ tribes, such as Muḍar, Rabee’, Yamān, have a blood relation with the Prophet (P.B.U.H).”

Aṣ-Ṣādeq said: “He was born out of the (was free from) pre-Islamic practices (adultery).”

[1479] ‘Abdullah ibn Ḥāmed informed us that (Ḥāmed ibn Muḥammad related to us) that ‘Alī ibn ‘Abdul ‘Aziz informed us that Muḥammad ibn Abu Nu‘aem related to us that Hasheem related to us: Al-Madinī (Abu Ma‘shr) via Abu Al-Ḥuairith, via Ibn ‘Abbās (may Allah be pleased with both) said: the Messenger of Allah (P.B.U.H) said: **“I was not born out of a pre-Islamic illegal sexual intercourse, but I was born out of a pure legal marriage.”⁽¹⁾**

(1) [1479] The assessment of the reliability of the chain of transmitters

- It is weak due to the presence of Abu Ma‘shr and Ibn Abu Nu‘aem. No praise or criticism is mentioned about the compiler.

The authentication of Hadith

- It was compiled by Al-Baghawī in Ma‘ālim ut-Tanzil 4/115 through the route of the compiler.
- It was compiled aslo by Al-Bayhaqī in As-Sunan Al-Kubrā 7/190 through the route of Ḥāmed ibn Muhammad via ‘Alī ibn ‘Abdul ‘Aziz.
- It was also compiled by Aṭ- Ṭabarānī in Al-Mu‘jam Al-Kabeer 10/ 329 (10812) via ‘Alī ibn ‘Abdul ‘Aziz with the same words.
- Al-Haithami stated in Mu‘jam Az-Zawā’id 8/214: It was narrated by Aṭ- Ṭabarānī via Al-Madini via Abu Al-Ḥuairith. I do not know Al-Madini and his sheikh, yet the rest of the transmitters are reliable.
- Al-Albānī regarded it Hasan through his references mentioned in Irwā’ Al-Ghaleel 6/329- 334.

Qatādah said: Allah had sent him from amongst you, so that you do not envy him for being granted prophecy and high status.

According to the recitation of Ibn ‘Abbās, Ibn ‘Ulayya, ‘Ubaid ibn Qusait Al-Makkī, ibn Muḥaiṣin and Az-Zuhri, the letter Fā’ is read with Faṭḥah to be Anfasuhum. It means that he is the most honourable and the best among you. It was derived from the (Arabic) word Nafees referring to something which is desirable.

Yamān said: (this means that) he is the noblest man among you.

﴿He is concerned by your suffering﴾ (The Arabic adjective ‘Aziz) means it is hard for him. The relative pronoun (Mā) means your suffering and hardship.

According to Ibn ‘Abbās, (it is hard for him to see) your deviation.

For Al-Kalbī and Aḍ-Ḍahāk, it means your sins.

Al-Qurtaibī commented: what harmed you.

Ibn Al-Anbarī said: what corrupted you.

﴿anxious for your well-being﴾ your faith, guidance and piety.

Qatādah commented: [he (P.B.U.H)] hopes that your corrupted leaders be guided by Allah Almighty.

Al-Farrā’ also commented: He is afraid that they will enter the Hell.

﴿and gracious and merciful to the believers.﴾

It was said that he is gracious to the obedient and merciful to the sinners.

It was said that he is gracious to his relatives and merciful to his supporters. He is gracious to his contemporaries and merciful to the next generations.

(Qur’an 9:129) ﴿But if they turn away﴾ if they refrain from faith and show enmity toward you. ﴿then say, ‘O Prophet,’ ﴿Allah is sufficient for me. There is no god ‘worthy of worship’ except Him. In Him I put my trust. And He is the Lord of the Mighty Throne.﴾

‘Abdul‘Aziz ibn Yaḥyah said: There certainly has come to you a messenger from among yourselves. He is anxious for your well-being, gracious and merciful to the believers, and concerned by your suffering. He only cares about you. He will offer you intercession. So, you won’t suffer if you follow

his path. He only hopes that you enter Paradise. He (P.B.U.H) said: **“If anyone leaves property it goes to his heirs and if anyone leaves debts and dependents, let the matter come to me and I shall be responsible.”**

Al-Ḥusain ibn Faḍl said: “Allah attributes to the Prophet (P.B.U.H) only among all the prophets two of His (Beautiful) Names, as He Almighty said: ﴿gracious and merciful to the believers﴾ (9:128).

Yahyā ibn Ja‘dah narrated that ‘Umar ibn Al-Khattāb (may Allah be pleased with him) authenticate each Qur’ānic Verse (Ayah) through two male witnesses. However, when a man from Al-Anṣār recited before him the last two Verses of Surat At-Tawbah (Repentance), ‘Umar (may Allah be pleased with him) authenticated them saying: “By Allah, I won’t ask for a proof, as this is the exact description of the Messenger of Allah (P.B.U.H).”

It was said that this is the last Verse to be divinely revealed.

In addition, the last Surah to be revealed as a whole is Surat Barā’h (Repentance).

[1480] ‘Abdullah ibn Ḥāmed informed us via Muḥammad ibn Muḥammad ibn Al-Ḥasan: ‘Alī ibn ‘Abdul‘Aziz related to us via Ḥajjāj via Hammām via Qatādah: “The last Qur’ānic Verses that were revealed are these two Verses at the end of (Surat) Barā’h (Repentance): ﴿There certainly has come to you a messenger from among yourselves.....the Lord of the Mighty Throne.﴾ (Qur’an 9:128-129).⁽¹⁾

The Saying of Allah Almighty: ﴿But if they turn away﴾ means that if they refrain from faith and oppose you ﴿then say: ‘Allah is sufficient for me. There is no god ‘worthy of worship’ except Him. In Him I put my trust. And He is the Lord of the Mighty Throne.﴾. According to the popular recitation, the letter Meem is read with Kasrah, as the word (Al-‘Aẓīm) modifies (Al-‘Arsh). Ibn Muḥaiṣen read it with Ḍamah, as the word (Al-‘Aẓīm) modifies (Rab).

(1) [1480] The assessment of the reliability of the chain of transmitters

- No praise or criticism is mentioned about the compiler. Al-Kārizi’s narration is accepted.

The authentication of Hadith

- It was compiled by Aṭ-Ṭabarī in Jāme‘ ul-Bayān 11/78 through the route of Abbān ibn Yazeed Al-‘Aṭṭār via Qatādah via ‘Ubay in a similar manner.

(Surat Yūnus (Jonah)-Peace be upon him-)

It is a Makki Surah which contains one hundred and nine (109) Verses, seven thousand five hundred and sixty-seven (7567) letters and one thousand eight hundred thirty-two (1832) words.

[1481] Kāmel ibn Aḥmad, Sa‘eed ibn Muḥammad and Muḥammad ibn Al-Qāsem informed us: Muḥammad ibn Maṭar related to us that Ibrāheem ibn Shareek related to us that Aḥmad ibn Yūnus related to us that Sallām ibn Sulaim related to us that Hāroon ibn katheer related to us, via Zaid ibn Aslam via his father via Abu Umamah via ‘Ubay ibn Ka‘b (May Allah be pleased with him), that the Messenger of Allah (P.B.U.H) said: **“Whosoever reads Surat Yūnus will receive ten good deeds as a reward as the number of those who believed in Yūnus and who denied him and as the number of those drowned with Pharaoh.”**⁽¹⁾

(Qur’an 10:1) **In the Name of Allah the most Gracious the most Merciful ﴿Alif, Lām, Rā﴾** It was read by Tafkheem (Fattening) and Imālah (inclination) and a sound in between and all of these dialects are sound and eloquent.

Ibn ‘Abbās and Ad-Ḍaḥāk commented: “(It means) I am Allah who sees.”

It was also said: “(It means) I am the Lord and there is no lord except me.”

‘Ikrimah, Sa‘eed ibn Jubair and Ash-Sha‘bī: “ **(Alif, Lām, Rā), (Ḥa-Meem)** and **(Noon)** are isolated letters if connected they refer to the one of the Beautiful Names of Allah which is Ar-Raḥmān (The Merciful).

Qatādah commented: This is one of the Names of the Qur’ān.

Abu Rawq said: This is (just) the opening of the Surah.

(1) [1481] The assessment of the reliability of the chain of transmitters

- It is not obviolus, due to the presence of Sallām ibn Sulaim and Hāroon ibn katheer.

The authentication of Hadith

- It was compiled by Al-Wāḥidī in Al-Waseet 2/537 through the route of Sa‘eed ibn Muhammad via Muhammad ibn Ja‘far ibn Maṭar with the same words.

- Az-Zamakhsharī mentioned it in Al-Kashshāf 2/206.

It was said: This is the Divine Talisman.

It was said: It is an oath as if saying: “Indeed, by Allah..”

﴿These are the verses of the Book, rich in wisdom.﴾ Mujāhid and Qatādah commented: “This refers to the Torah, Bible and the previous Scriptures.” “Til-ka” (translated into: These) is a feminine singular demonstrative pronoun used when talking about someone or something absent.

Others said: This refers to the Qur’ān.

This interpretation is the most correct one, as the previous Scriptures were not mentioned before and because ﴿rich in wisdom﴾ describes the Qur’ān. This can be proved through the Saying of Allah Almighty: ﴿Alif-Lām-Ra. ‘This is’ a Book whose verses are well perfected...﴾ (11:1) besides other Verses.

Thus, “Til-ka” means “hādhihi”. This issue was previously discussed in Surat Al-Baqarah.

Al-Ḥakeem (translated: rich in wisdom) means that which contains the permissible, the impermissible, Limits (Ḥudud) and Rulings.

Muqātil commented: This means that it has no falsehood, lies or contradiction.

The conjugation of Ḥakeem (the wise) is “Fa‘eel” which means “Mufa‘el” as in the poem of Al-A‘mash: (Paraphrase: The poet used the word “Ḥakeemah” with the same meaning.).

It was said: It refers to Al-Ḥākem (the judge). Its conjugation is Fa‘eel which means Fā‘el; being the subject, as in the Saying of Allah Almighty: ﴿...and revealed to them the Scriptures in truth to judge among people regarding their disputes...﴾ (2:213).

It was said that it comes with the meaning of Fa‘eel; being the object. Al-Ḥasan said: It promotes justice, grace, as well as a courtesy to close relatives and forbids indecency, wickedness, and aggression. It also ordains Paradise for the obedient and Hell for the disobedient.

‘Atā’ said: It is rich in wisdom as it prescribes the provisions, life span and the Divine Will.

(Qur'an 10:2) ﴿Is it astonishing to people...﴾

Ibn ‘Abbās (may Allah be pleased with both of them) commented: When Allah Almighty sent Muḥammad (P.B.U.H), the polytheists denied (his prophecy) and claimed: ‘it is inappropriate to believe that Allah with His Greatness, sent His Messenger from among mankind like Muḥammad.’ Thus, Allah Almighty revealed: ﴿Is it astonishing to people...﴾, the dwellers of Makkah. The prefixed interrogative Alif is for rebuke. ﴿that We have sent revelation﴾ the subordinating conjunction “An” is in the position of nominative case, while “Awḥainah” relates to it. Converting them to a verbal noun, it means (is it astonishing to people that We have sent revelation.). ﴿to a man from among themselves﴾; Muḥammad.

According to the recitation of ‘Abdullah (May Allah be pleased with him): “‘Ajabun” is recited with Ar-Raf‘ after Kān, while “An” is in the position of the accusative case, being its Predicate.

“‘instructing him,’ ﴿Warn humanity﴾ “An” is in the position of the accusative case by omitting the preposition.... ﴿and give good news to the believers that they will have an honourable status with their Lord.﴾?”

Ibn ‘Abbās (may Allah be pleased with both of them) commented: “A good reward for what they have done.”

Ad-Ḍaḥāk commented: A reward for (their) truthfulness.

Mujāhid commented: Righteous deeds.

‘Alī ibn Abu Talḥah said, via Ibn ‘Abbās (may Allah be pleased with both of them): Eternal happiness has been predestined for them.

Qatādah said: all their good deeds.

Zaid ibn Aslam said: Muḥammad (P.B.U.H) will intercede for them.

Yamān said: (It refers to) their belief.

‘Aṭā’ commented: An honourable status with no mortality or grief. It is an everlasting bliss and eternity.

Al-Ḥasan commented: A good deed they have done for the Day of Judgment.

Al-Akhfash commented: a good deed in the past.

Abu Ḥātem said: An honourable place, as in ﴿And say, 'My Lord! Grant me an honourable entrance...﴾ (17:80).

‘Abdul ‘Aziz ibn Yaḥyā commented: This honourable status is explained through the Saying of Allah Almighty: ﴿Surely those for whom We have destined the finest reward...﴾ (21:101)

Az-Zajjāj commented: A great status.

It was said: This means that Allah Almighty will resurrect this Ummah first on the Day of Resurrection, as in the Prophetic Saying: **“We are the last and would be the first on the Day of Resurrection.”**

For others, it refers to the Divine reward prepared for them.

Al-Qadam and Al-Muqadam are of the same root as An-Nafḍ and Al-Qabḍ. Al-Qadam is modified by the adjective Aṣ-Ṣidq (honourable) like “Masjid Al-Jām’” (The congregational Masjid) and “Ḥab Al-Ḥaseed” (grains for harvest).

Ibn Al-A‘rabī said: (it refers to) the most honourable one. This meaning is clear in the poetic line of Al-‘Ajjāj.

Abu ‘Ubaidah and Al-Kisā’ī said: Arabs used to describe anyone who has the initiative whether in good or bad deeds with the word “Qadam”. For example, they used to say: (So-and-so is a Qadam (precedent) in Islam) and (he has good and bad Qadam (deeds)).

This noun is feminine, as it accepts feminine adjectives like in (Qadamun Ḥasanatoun) and (Qadamun Ṣāliḥatoun).

Referring to the meaning of Qadam (precedents), Ḥassān ibn Thābit (May Allah be pleased with him) said: (Paraphrase: We are the first precedents...).

In addition, Dhu Ar-Rammah used it. One of the poets used it to refer to what they preceded.

“Yet the disbelievers said, ﴿Indeed, this is clearly a magician!﴾” “this” refers to the Qur’ān. According to the recitation of the dwellers of Kufah and Ibn Katheer, it refers to Muḥammad (P.B.U.H).

(Qur'an 10:3) ﴿Surely your Lord is Allah Who created the heavens and the earth in six Days then established Himself on the Throne, conducting every affair.﴾

Mujāhid commented: He arranges this alone. ﴿None can intercede except by His permission﴾ or order. ﴿That is Allah﴾ who has managed all this ﴿—your Lord﴾ no lord except Him. ﴿so worship Him 'alone'. Will you not then be mindful?﴾

(Qur'an 10:4) ﴿To Him is your return﴾ your judgment ﴿all together﴾ “Jami‘an” is an accusative noun describing the condition of the subject. ﴿Allah's promise is 'always' true.﴾ it is inevitable. “Ḥaqan” is an accusative noun; being a verbal noun. It is Wa‘d wa‘dan (fulfilled a promise) and Ḥaqaqahu Ḥaqan (actually achieved it). [The cognate accusative denotes an emphasize (The Perplexing Accusative)]. It was said: Its declensional ending is changed (This is called Al-Qat‘).

Ibrāheem ibn Abu ‘Ablah read it with Raf‘ to be Ḥaqoun (nominative noun).

He Almighty, then says: ﴿Indeed, He originates the creation then resurrects it﴾. He first creates them, then causes their death, and then brings them back to life. The popular recitation reads Alif with Kasrah to be “Innahu” as a resumption particle, while Abu Ja‘far read Alif with Faṭḥah to be “Annahu” to mean because or so that. (see: The poetic lines: (Paraphrase: “An” has the same meaning.)

﴿so that He may justly reward those who believe and do good.﴾ The reward will be with justice. Then, He turns to say: ﴿But those who disbelieve will have a boiling drink﴾ Ḥameem is an adjective describing the superheated water with the highest boiling point. conjugation of Ḥameem is “Fa‘eel” which means “Maṭ‘oul” (the object). Arabs used Ḥameem to describe all liquids reaching the boiling point. Al-Muraqish used the word Ḥameem.

﴿and a painful punishment for their disbelief.﴾.

(Qur'an 10: 5) ﴿He is the One Who made the sun a radiant source﴾ during the daytime ﴿and the moon a reflected light﴾ during the night.

Al-Kalbī commented: “illuminating their surface for the dwellers of the seven heavens and illuminating their grounds for the dwellers of the seven worlds.

It has been narrated that Ibn Katheer read: “Ḍa’ā’” replacing the letter Yā’. This has no supporting evidence because the origin of Yā’ was Wāw with fathah to be (Ḍawā’). Thus, Wāw is pronounced with Sukoun and replaced by Yā’ like in the word (Ṣyām (Fasting) and Qyām (Night prayer).

﴿with precisely ordained phases﴾ He ordained for it and made for it and created for it phases with no haste or delay.

The verb “Qaddara” comes as a doubly transitive verb (a verb which needs two objects). The singular verb “Qaddarahu” is mentioned instead of the dual verb “Qadarahuma” although it refers to the sun and moon. This has two interpretations. According to one of the interpretations, the singular object pronoun (Hā’) refers to the moon alone, because the phases of the moon, not the sun, help in determining the end of months and years.

According to the other interpretation, mentioning one of them is enough, as in the singular verb “Yurḍūh” in ﴿...but God and His Messenger -- more right is it they should please Him...﴾ (9:62), as previously mentioned.

﴿so that you may know the number of years﴾ its beginning and end. ﴿and calculation﴾ of months, days and hours. ﴿Allah did not create all this﴾ “Dhalika” (a masculine demonstrative pronoun) refers to Divine Action, Creation and Predestination. If He wants to refer to the creatures mentioned, He would say “Til-Ka” (a feminine demonstrative pronoun). ﴿except for a purpose.﴾ He did not create this for nothing. He created this to show His Ability and to prove His Power and Wisdom, so that every person would be judged according to his own deeds. This is the meaning of “Al-Ḥaq”.

﴿He makes the signs clear for people of knowledge﴾. “Yufaṣīlu” means to make it clear. Ibn Katheer, Abu ‘Amr and Ḥafṣ read with Yā’ to be “Yufaṣīlu”. This is also the recitation of Abu ‘Ubaid and Abu Ḥātem stating that it is preceded by: ﴿Allah did not create all this﴾ and also ﴿Allah did not create all this﴾ comes after it, so it follows them. Ibn As-Samifā’ read Yā’ with

Ḍammah and Ṣāḍ with Fathah (to be Yufaṣālu), and read the Tā' in (Al-Ayāt) with Raf' (to be Al-Ayātu), by omitting the subject.

(Qur'an 10: 6) ﴿Surely in the alternation of the day and the night, and in all that Allah has created in the heavens and the earth, there are truly signs for those mindful of Him﴾. For those who believe, then know then admit.

Ibn 'Abbās (May Allah be pleased with both of them) commented: The dwellers of Makkah said: "O Muḥammad! If you show us a sign, we will certainly believe in you." Then, Allah Almighty revealed this Verse as a response.

(Qur'an 10:7) His Saying: ﴿Indeed, those who do not expect to meet Us﴾ means that those who do not fear Our punishment and do not long for Our reward. The Arabic word Rajā' denotes the meaning of fear and hope. ﴿being pleased and content with this worldly life﴾ they indulged in it and were at rest in it.

Commenting on this Verse, Qatādah said: If you reflect on his situation, you can notice that he indulges into the earthly world which determines his happiness, sorrow, satisfaction and disappointment.

﴿and who are heedless of Our signs﴾ who are oblivious of our proofs (Ayātīnā).

Ibn 'Abbās (may Allah be pleased with both of them) said: our signs refer to Muḥammad (P.B.U.H) and the Qur'ān, while "heedless" (Ghāfeloun) refers to those disobedient, rebellions and deniers.

(Qur'an 10:8) ﴿they will have the Fire as a home because of what they have committed.﴾ because of their disbelief and denial.

(Qur'an 10:9) The Saying of Allah Almighty: ﴿Surely those who believe and do good, their Lord will guide them through their faith﴾ This Verse contains an implicit fact and abridgement. It means that their Lord will guide them through their faith to a certain place in which ﴿rivers will flow under their feet in the Gardens of Bliss﴾. Abu Rawq commented: Their Lord will guide them to Paradise because of their faith.

'Aṭīah commented: "Guide them" (means) to reward and grant them. It was said: (it means) He will save them.

Mujāhid and Muqātil commented: He will guide them by lightening their path on the Širāt to reach Paradise. He will provide them with a light to walk in (on Judgment Day).

The Prophet (P.B.U.H) said: “When the believer leaves his grave, his deeds will come to him in the shape of a good man. He will ask: ‘Who are you? By Allah, I think you are a pious person! He will say: I am your (good) deeds! Then, he will be his light and guide towards Paradise. When the disbeliever leaves his grave, his deeds will come to him in the shape of a bad man. He will ask: ‘Who are you? By Allah, I think you are an evil person! He will say: I am your (bad) deeds! Then, he will guide him to Hell.”

It was said that the Verse means that their Lord will guide them to his religion because of their faith. In fact, they will be guided because of their belief.

Regarding ﴿rivers will flow under their feet﴾, it is the literal meaning but it has a metaphorical connotation. No authentic report assures that they will be above those rivers which flow beneath them, because the rivers of paradise have no channels. Thus, it means that they will run for them. This is similar to the Saying of Allah Almighty: ﴿(O Maryam) Your Lord has provided a stream at your feet.﴾ (19:24), as it does not mean that the rivulet is beneath her but it means that it runs for her. Similarly, Allah Almighty informs that Pharaoh proclaimed saying: ﴿O my people! Am I not sovereign over Egypt as well as ‘all’ these streams [[Branches of the Nile.]] flowing at my feet?﴾ (43:51). This means that they run for him and at his command.

﴿in the Gardens of Bliss﴾.

(10:10) ﴿In which their prayer will be﴾ means their sayings and utterances in it (Paradise), ﴿‘Glory be to You, O Allah!’ and their greeting will be, ‘Peace!’﴾

Ṭalḥah ibn ‘Ubaidullah (may Allah be pleased with him) narrated: When the Messenger of Allah (P.B.U.H) was asked about the interpretation of Subḥān Allah, he said: “(it means that) Allah is free from imperfection.”

When Ibn Al-Kawwa asked ‘Alī (Peace be upon him) about this, he said: “It is a word which Allah is satisfied for Himself.”

Commentators said: This word is the prevailing utterance among the dwellers of Paradise and the food servers. If they are carving for a certain type of food or drink, they would say: “Glory is to You, O Allah, our Lord”. Then, they will be served immediately what they want on a one-mile table spread with food. Upon finishing, they would praise Allah Almighty for His bounties. Thus, Allah Almighty said: ﴿and their closing prayer will be, ‘All praise is for Allah—Lord of all worlds!’﴾ No authentic report narrates any last utterances but what is before it.

Al-Ḥasan said: I heard that the Messenger of Allah (P.B.U.H) said when he recited this Verse: “Surely, the dwellers of Paradise will be inspired to glorify Allah and praise Him as they instinctively breath.”

Thus, Allah Almighty says: ﴿in which their prayer will be, ‘Glory be to You, O Allah!’ and their greeting will be, ‘Peace!’﴾ in the Paradise. “Salam” (peace, safety from evil) will be their greetings and the angels also will send them “Salam” - a word from their Lord.

﴿and their closing prayer will be, ﴿All praise is for Allah—Lord of all worlds!﴾﴾

Ibn Kisān: They will start their speech by declaring monotheism (Lā ilāh ilā Allah) and end their speech by praises to Allah (Al-ḥamdullilāh).

According to the popular recitation, “Ani il-ḥamdullilāh” is read with Takhfif and Raf‘, while Bilāl ibn Abu Burdah and Ibn Muḥaiṣin read with Tathqeel and Naṣb to be “Anna Al-ḥamdallilāh”.

(10:11) The Saying of Allah Almighty: ﴿If Allah were to hasten evil for people as they wish to hasten good﴾ has an abridgment. It means that if Allah had responded to all of their evil requests, as He hastened to respond to their good requests, ﴿they would have certainly been doomed.﴾ and they would have certainly been dead.

Mujāhid commented: It is the man saying to his son or wealth when he is angry, “O Allah don’t bless him (or it) and curse him (or it).”

Qatādah said: It is when someone prays against himself, his children and his wealth.

Shahr ibn Ḥawshab said: I read different sources reporting that Allah Almighty will order the two recording angels: **“You both, do not record my servant’s deeds (actions or utterances) at the time of his anger.”**

According to the popular recitation, Qāf and Lām are read with Raf‘ in a passive form “Laquḍia Ilaihim Ajalouhum” (their term will be concluded for them), while ‘Awf, ‘Eisā, Ibn ‘Āmer and Ya‘qoub read Qāf and Lām with Fatḥah (in an active form); (He would have already concluded their term.). Al-A‘mash read “Laqaḍaina” (We will judge) as in the written copy of ‘Abdullah (may Allah be pleased with him).

It was said that this Verse was revealed as a response to An-Naḍr ibn Al-Hārith when he prayed: ﴿O Allah! If this is indeed the truth from You, then rain down stones upon us from the sky.﴾ (8:32). This is proved through the Saying of Allah Almighty: ﴿But We leave those who do not expect to meet Us﴾ those who do not fear from the resurrection and judgment and do not hope to receive any reward. Leave them ﴿to wander blindly in their defiance.﴾

(Qur’an 10:12) The saying of Allah Almighty: ﴿Whenever someone is touched﴾ afflicted ﴿by hardship﴾, toil and adversity, ﴿they cry out to Us, whether lying on their side, sitting, or standing.﴾ in every situation, as these mentioned are all their situations. ﴿But when We relieve﴾ protect them from ﴿their hardship, they return to their old ways as if they had never cried to Us to remove any hardship!﴾ they pass on forgetting about the toil and what befell him and abandoning praises and supplication.

Al-Akhfash said: “Ka’an” in ﴿as if they had never cried to Us to remove any hardship﴾ and ﴿as if they had not stayed ‘in the world’﴾ (10:45) and other Verses have the same meaning of “Ka’anna” Ath-Thaqeelah.

﴿This is how﴾ this is what happened to this person who only supplicates during the time of afflictions and abandons (faith) in times of prosperity. ﴿the misdeeds of the transgressors﴾, for their disbelief and sins, ﴿have been made

appealing to them. ﴿transgression is committed towards one's self and wealth. He will lead himself astray if he becomes an idol worshipper, and he will lose his wealth if he sacrifices them as Sâ'ibah, Baḥîrah, Waṣîlah, and Ḥâm camels; animals dedicated to idols on different grounds). This means that they transgress in their worship and charity.

(Qur'an 10:13) ﴿**We surely destroyed 'other' peoples before you**﴾ the previous nations.

Ibn 'Abbās (may Allah be pleased with both of them): The time between the two nations is eight hundred and twenty (820) years.

﴿**when they did wrong**﴾ by associating partners with Allah ﴿**and their messengers came to them with clear proofs but they would not believe!**﴾ so We destroyed them because of their disbelief and because they rejected their messengers ﴿**This is how We reward**﴾ This is the literal meaning but it has a metaphorical connotation which is punish and destroy ﴿**the wicked people**﴾ The polytheists because they rejected Muḥammad (P.B.U.H). Mentioning the torture of the denying previous nations is a warning to the disbelievers among Makkah dwellers.

(Qur'an 10: 14) ﴿**Then We made you their successors in the land**﴾ after the previous doomed nations ﴿**to see**﴾ to observe ﴿**how you would act.**﴾ He is the All-knowing.

The Prophet (P.B.U.H) said: "**The (earthly) world is sweet and green (alluring). Allah makes you generations succeeding one another in order to test you in respect of your actions**".

Qātadah said: It was narrated to us that 'Umar ibn Al-Khaṭṭāb (may Allah be pleased with him) said: "Allah, our Lord, says the truth. He only makes us successors to test us in respect of our actions. Thus, hasten to good deeds day and night, secretly and publicly."

Thābet Al-Bunānī, via 'Abdur-Raḥmān ibn Abu Lailā, narrated that 'Awf ibn mālik (may Allah be pleased with him) said to Abu Bakr Aṣ -Ṣiddiq (Peace be upon him):

“In a dream, I seemed to see a rope hanging from the sky and Allah’s Messenger was being raised. The rope was suspended again and Abu Bakr was raised. Then people were given different measurements around the pulpit, and ‘Umar was favoured with three forearm measurements.”

‘Umar said; “Keep your dream away from us, we have no need for it.”

When ‘Umar succeeded, he called for ‘Awf and said to him, “Tell me about your dream”

‘Awf said; “Do you need to hear about my dream now! Did you not scold me before!”

He then said, “Woe unto you! I hated for you to announce it to the successor of Allah’s Messenger himself.”

So ‘Awf related his dream until he got to the three forearms, he said; “One that he was the Caliph, second he did not -- for the sake of Allah -- fear the blame of blamers, and third he was a martyr.”

Allah says: ﴿Then We made you their successors in the land to see how you would act.﴾

Then he said; “O Son of Um ‘Umar, you have been appointed as Khalifah, so look at what you will do! About not fearing the blame of blamers, that is Allah’s will. About becoming a martyr, how can ‘Umar reach that when the Muslims are in support of him! Then, he said: “Allah is the most Capable of whenever He wills.”

(Qur’an 10:15) ﴿When Our clear revelations are recited to them, those who do not expect to meet Us say ‘to the Prophet’﴾ Qātadah commented: This refers to the polytheists among the dwellers of Makkah.

(Qur’an 10:16) “Say, ﴿Had Allah willed, I would not have recited it to you, nor would He have made it known to you﴾ nor would he know better than you.

Al-Ḥasan read it “Walā Adra’tkoum Bihi” following the dialect of Banu ‘Aqeel who change the letter Yā’ into Alif. For example, they say “A‘ṭa’tu” instead of “Aṭaitu” (I gave), and “Laba’tu” instead of “Labaitu” (I accepted

the call), and “Jārah” instead of “Jāriah” (female slave), and “Nāṣāh” instead of “Nāṣiah” (forelock).

Al-Mufaḍḍal mentioned the word Nāṣāh.

In addition, Zaid Al-Khail also used the word “Baqā” instead of “Baqia”.

“Nohā” also is used instead of “Nohia”.

Al-Bazzī narrated the recitation of Ibn Katheer: “wali-’Adrākum bihi” (with no Madd (extension) or negation. It means: He would have made it known to you.

Ibn ‘Abbās (may Allah be pleased with both of them) read it “Walā Andhartukum bihi” to refer to the meaning of warning. This is the recitation of Al-Ḥasan.

﴿I had lived my whole life among you﴾ a period which lasts for forty (40) years ﴿before this﴾ the Qur’ānic revelation without relating to you anything (of the sort). ﴿Do you not understand?﴾ that this (Qur’ān) is not from me.

Ibn ‘Abbās (may Allah be pleased with both of them) said: when the Messenger of Allah (P.B.U.H) was 40 years of age, he received the call. He stayed in Makkah for thirteen (13) years, then he lived in Al-Madinah for ten (10) years, and he passed away at the age of sixty-three (63).

(Qur’an 10:17) ﴿Who does more wrong than those who fabricate lies against Allah﴾ by claiming that He has partners, a wife and a son, ﴿or deny His revelations?﴾ (the prophecy of) Muḥammad (P.B.U.H) and (the authenticity of) the Qur’ān ﴿Indeed, the wicked will never succeed.﴾ polytheists will neither find peace nor salvation.

(Qur’an 10:18) ﴿They worship besides Allah others who can neither harm﴾ if they disobey them ﴿nor benefit them﴾ if they obey them (the idols). ﴿and say, ﴿These are our intercessors with Allah. ﴿Ask ‘them﴾ O Muḥammad, ﴿Are you informing Allah﴾ The popular recitation reads it with Tashdid to be “Atunnabi’ouna” while Abu As-Sammāl Al-‘Adawī read it with Takhfeef to be “Atunbi’ouna”. Both are different dialects as the Verb Nabba’ and its derivatives

Yunbi' u and Tanbi' atan and the Verb Anba' a and its derivatives Yunabi' u and Inbā' an conveying the same meaning. Both of them are mentioned in the Verse in the form (Anba' aka and Naba' ania): ﴿she exclaimed, ﴿Who told you this?﴾ He replied, ﴿I was informed by the All-Knowing, All-Aware.﴾ (66:3).

﴿of something He does not know﴾ does not know its reality or soundness, as it does not exist ﴿in the heavens or the earth?﴾

The Verse means: Did you inform Allah that He has a partner or an intercessor without his pre-permission, while Allah does not have any partner in the heavens or the earth. This is because He has no associate, so He does not know him. This is similar to the Saying of Allah: ﴿...Or do you 'mean to' inform Him of something He does not know on the earth?..﴾ (13:33).

Then, He Almighty exalted Himself: ﴿Glorified and Exalted is He above what they associate 'with Him' !﴾ Yahyah ibn Watthāb, Al-A' mash, Ḥamzah and Khalaf read it with Tā' to be "Tushrikouna" in this Surah and Surat An-Nahl and Ar-Roum. This is the choice of Abu 'Ubaidah following the previous speech delivered to them. All the rest reciters read it with Yā' and this is also the choice of Abu Ḥātem as he said: We learnt it in that way.

(10:19) The Saying of Allah Almighty: ﴿Humanity was once nothing but a single community 'of believers'﴾; following one religion which is Islam, the religion of Adam (peace be upon him), until one of Adam's sons killed his brother, so they differed. This interpretation is according to the narration of both Mujāhid and As-Suddī.

Ibn 'Abbās (May Allah be pleased with both of them) said: There were ten nations that existed between the era of Adam and Noah (peace be upon both of them). All of them followed Islam, the religion of truth. Then, they differed during the era of Noah, so that Allah Almighty sent them Noah (peace be upon him).

It was said: They were a single community that agreed to follow monotheism on the Day of the Covenant (Yauma Al-Methāq).

It was said: They are people of Noah's Ark (peace be upon him).

Abu Rawq said: They were a single community following the religion of Islam during Noah's era after surviving drowning.

‘Aṭā’ said: They followed one religion which is Islam since the days of Abraham (peace be upon him) till ‘Amr ibn Luḥaī spread his deviation.

The Recitation of ‘Abdullah (may Allah be pleased with him) proves the authenticity of these interpretations. He added, “‘Alā Hudan” (Humanity was once nothing but a single community following guidance but then they differed).

Al-Kalbī said: Humanity was once nothing but a single community of disbelievers during the era of Abraham (peace be upon him) so that they differed and split into believers and disbelievers.

﴿Had it not been for a prior decree from your Lord﴾, by allocating a specific time for the earthly life and a life span for each nation. This is according to the interpretation of Abu Rawq.

Al-Kalbī said: This means that Allah Almighty set this nation as the last one and won't punish them during their earthly life.

It was said: They will be demolished only after an argument is established against them.

Al-Ḥasan said: ﴿Had it not been for a prior decree from your Lord﴾. That He will delay their judgment, reward or punishment, until the Hereafter. ﴿their differences would have been settled 'at once'﴾ during the earthly life so that the believers enter Paradise for their deeds and the disbelievers enter Hell for their disbelief. The Divine prior decree delayed their judgment until the Hereafter.

Abu Rawq: ﴿their differences would have been settled﴾ means that He would establish the Hour during their era.

It was said: He would have demolished them.

‘Eisā ibn ‘Umar read it with Faṭḥ to be (in the active form) “Laqaḍā bainahum” (He would settle their differences) as the subject (from your lord) preceded it.

﴿their differences﴾ in the religious issues.

(Qur'an 10:20) The Saying of Allah Almighty: ﴿They ask﴾ the dwellers of Makkah ﴿Why has no 'other' sign been sent down to him﴾; to Muḥammad, ﴿from his Lord?﴾ Say to them O Muḥammad you asked me about the knowledge of the unseen ﴿The knowledge of the unseen is with Allah alone﴾ Glorified and Sublime be He, and no one except him knows why he did not do that.

It was said: The unseen intended is the time of the Verse revelation.

﴿So wait!﴾ the revelation of the Verse ﴿I too am waiting with you.﴾ for its revelation.

It was said: So wait for the Divine Judgment which is the victory of the right over the wrong.

Al-Ḥasan: So wait for the Devilish appointment, as they were waiting for their appointment with the Iblīs to fulfil his false promises and empty hopes. I am also waiting for the Divine promise with you. So that Allah fulfilled His promise and supported his servant.

(10:21) The Saying of Allah Almighty: ﴿When We give people﴾ means the disbelievers ﴿a taste of mercy after being afflicted with a hardship﴾ means the coming of ease and prosperity after toil and affliction.

It was said: This means the coming of rain after drought.

﴿they swiftly devise plots against Our revelations!﴾

Mujāhid said: This indicates a mockery and belying (of blessings).

Muqātil ibn Ḥayyān said: They do not say: "This blessing is from Allah.", but they used to say: "We were given a rainfall due to the rising of a such and such star.". This is described by the Saying of Allah Almighty: ﴿and repay 'Allah for' your provisions with denial?﴾ [Some pagans believed that rain was caused by some stars] (56:82).

Say, 'O Prophet,' ﴿Allah is swifter in devising﴾ (punishment), and is more Powerful and more Capable to punish you.

Muqātil said: in His Actions.

﴿Surely Our messenger-angels﴾; recording angels ﴿record whatever you devise﴾. According to the popular recitation, they read it with Tā' as it was preceded with "Say to them". Al-Ḥasan, Mujāhid, Qatādah and Ya'qoub read it with Yā' to be Yamkuroun as was preceded with ﴿they swiftly﴾ (Idhā lahum), according to the narration of Hāroun Al-'Atkī via Abu 'Amr.

(Qur'an 10:22) ﴿He is the One Who enables you to travel﴾ by carrying you. The Arabic verb "Yusairukum" conveys the meaning of At-Taseer (facilitating transportations). Abu Ja'far and ibn 'Āmer read it with Noon "Yanshurukum" which is a verb conveying the meaning of An-Nashr which means that He made a land spread for you. "through land"; by mounting ﴿and sea﴾; on board. ﴿And it so happens that you are on ships﴾ the Arabic noun "Fulk" means ships and this is its singular and plural form. 'Eisā read Lām with Ḍammah to be "Fuluk". In fact, This is speech is known as Euphemism, as there is a transmission from the direct speech to the indirect speech. ﴿sailing with a favourable wind, to the passengers' delight﴾ as they were delighted by this wind. ﴿Suddenly, the ships are overcome﴾ The reply to His saying: ﴿Suddenly, the ships are overcome by﴾? is ﴿a gale wind﴾ In Arabic, when someone describes a very strong wind he may say: "Aṣafat Ar-Reeḥu" or "Aṣafat" as the noun "Ar-Reeḥ" (wind) accepts the masculine and feminine. It was said: "he did not choose "Āṣifah" (storm) because "Ar-Reeḥ" in Arabic conveys the meaning of a storm. Others said that this choice is to describe that the wind is stormy.

﴿and those﴾ on board ﴿are overwhelmed by waves﴾ the movement of water ﴿from every side, and they assume﴾ "Dhannū" here means they were sure that ﴿they are doomed﴾ and demolished (by the punishment). ﴿They cry out to Allah﴾ there ﴿in sincere devotion﴾ alone without associating their idols. Their only refugee is Allah Almighty.

Ath-Thawrī narrated, via Al-A'mash via 'Amr ibn Murrah via Abu 'Ubaidah, commenting on His Saying: ﴿in sincere devotion﴾: They uttered: "Āhyā Sharāḥia" which means "O Ever-Living One, O Eternal One". They said: ﴿If You save us﴾ O Lord, ﴿from this﴾; gale wind. ﴿we will certainly be grateful﴾ through faith and obedience.

(Qur'an 10:23) ﴿But as soon as He rescues them, they transgress﴾ and violate the Divine commands ﴿in the land unjustly. O humanity! Your transgression is only against your own souls.﴾, because you only will bear its consequences and punishment.

Then, Allah Almighty turns to say: ﴿brief enjoyment in this worldly life﴾. There is only brief enjoyment in this worldly life. Here, Muḥtada' is omitted and only Khabar is mentioned as in the saying of Allah Almighty: ﴿...it will be as if they had only stayed 'in this world' for an hour of a day...﴾ (46:35) which means that this is a sufficient warning.

It was said: It complements the previous sentence, and "Al-Baḡhi" (transgression) is the Muḥtada', while "Matā'" (brief enjoyment) is Khabar. This means that their transgression is a brief enjoyment in this earthly life and won't last till the Day of Judgment, as with it you deserved the Divine wrath.

Ibn Abu Ishāq and Ḥaḥṣ read it with Naṣb to be "Matā' a" (an accusative masculine noun). ﴿then to Us is your return, and then We will inform you of what you used to do.﴾

(Qur'an 10:24) ﴿The life of this world﴾ in its mortality and extinction. ﴿is just like rain We send down from the sky, producing a mixture of plants which humans﴾ like cereals, legumes and fruits, ﴿and animals consume﴾ like grass and pastures. Then just as the earth looks its best,﴾ its beauty and charm ﴿perfectly beautified﴾ According to the popular recitation, it is "Wazzainat". According to the recitation of 'Abdullah ibn Mas'oud (may Allah be pleased with him), it is "Watazainat", while Abu 'Uthmān An-Nahdī and Aḍ-Ḍaḥāk read it "Wazyānnat" like "Iḥmārrat" (turns to red).

'Awuf ibn Abu Jamilah said: Our scholars used to read it that way like the Arabic phrase: "Idahāmma Al-Faras" and the word "Ikma't". Abu Rajā', Abu Al-Āliah, Ash-Sha'bī, Al-Ḥasan and Al-A'raj read it "Wa-Azyanat" like "Af'alat" (Alif Maqto'ah and Zāy with Sukoun). Quṭrub said: This means that it clads in its adornments as when the Arabs describe the beauty of a woman by saying: "Aḥmar wā Adām wā Adhkarat Al-Mar'ah wā Anthat".

﴿and its people think they have full control over it﴾ This describes the earth referring explicitly to the plants and vegetation. It was said that this refers to the harvest, while others said that it refers to the adornment. ﴿there comes to it Our command﴾ to demolish it ﴿by night or by day, so We mow it down﴾ a clean-mown harvest ﴿as if it never flourished yesterday!﴾ as if it never exist. The Arabic Verb “Taghna” means to stay in the place. Muqātil said (that this means that as if it never) be in welfare. According to the popular recitation, “Taghna” is read with Tā’ as it describes the earth which is feminine. Qatādah read it with Yā’ as it describes the adornment (masculine). ﴿This is how We make the signs clear for people who reflect.﴾

(Qur’an 10:25) ﴿And Allah invites ‘all’ to the Home of Peace﴾ Qatādah commented: Asalām (Peace) is Allah Almighty and His Home is the Paradise.

It was said: Asalām and Asalāmah (peace) are of the same meaning like Al-Ldhādh and Al-Ladhādhah (delicious) and Ar-Raḍā’ and Ar-Raḍā’ah (breatfeeding). (The poet used the word Asalāmah and salām with the same meaning (sending greetings).)

Paradise is called the Home of Peace (Dar-u-Salām) because whosoever enters it will be free from all kinds of problems, as Allah Almighty says: ﴿‘It will be said to them,’﴾ ﴿Enter in peace and security.﴾ (15:46).

Dhu An-Noun Al-Miṣrī said: This name is specified for it (Paradise) because whosoever enters it will be free from all kinds of pain resulting from estrangement, problems and farewell.

It was said: This refers to their greetings as the derivatives of Sallama are Taslimān and Salāmān, as the derivatives of Kalama are Taklimān and Kalāman. Paradise is described as the Home of Peace because of its dwellers’ continuous greetings among each other and the Angels’ greetings offered to them.

Al-Ḥasan commented: Peace will last for the dwellers of Paradise and it is their greetings.

Abu Bakr Al-Warāq commented: This name is attributed to it because whosoever enters it receives the Divine Greetings.

This is because Allah Almighty knows that the dwellers of Paradise hold a mindful heart and fears sins and glorify Allah, the Knower of all unseen. So, they (Angels) will greet them first to soothe their hearts and welcome them.

Jābir ibn ‘Abdullah (may Allah be pleased with both of them) said: One day the Messenger of Allah (P.B.U.H) came out to us and said:

“While I was sleeping I had a vision as if Jibirl was at my head and Mikā’eel was at my feet. One of them said to his companion: ‘Make a parable for him’ so he said: ‘Listen so that your ears may hear. Hearken so that your heart may understand! The parable of you and your Ummah is but the parable of a king who conquers a land, then constructs a house in it. Then he places a table spread in it, and then he sends a messenger to call the people to eat from it. Among them are those who answer the call of the messenger, and among them are those who forsake it. So Allah is the king and the land is Islam, and the house is Paradise, and you O Muḥammad! You are the Messenger, so whoever responds to you he enters Islam, and whoever enters Islam he enters Paradise, and whoever enters Paradise, he shall eat of what is in it.’”

Yaḥyā ibn Mo‘ādh said: O son of Adam! Allah invites you to enter the Home of Peace, so think about how to respond to Him. If you accept the invitation during your earthly life, you enter it, and if you accept it during the after-life in your grave, you are deprived of it.

Then, He says: ﴿and guides whoever He wills to the Straight Path.﴾ The invitation is generalized to establish the argument against all people, while guidance is specified to assure that Allah Almighty is self-sufficient.

The invitation to enter the Home of Peace is for all because it is the way towards the bliss, while the guidance towards the Straight Path is specified for certain people because it is the way towards Allah, the Blessing-Giver.

(Qur’an 10:26) ﴿Those who do good will have the finest reward and ‘even’ more.﴾

[1482] Abu Al-Ḥasan Aḥmad ibn Muḥammad ibn Yusuf ibn Ya‘qoub Al-Faqeeh informed us...: Abu ‘Ali Ismā‘eel ibn Muḥammad Aṣ-Ṣaffār related to us that Al-Ḥasan ibn ‘Arafah Al-‘Abdī related to us saying: Salm ibn Sālem Al-Balkhī related to me, via Nouḥ ibn Abu Maryam via Thābet Al-Bunani via Anas ibn Mālīk

(May Allah be pleased with him) said: “The Messenger of Allah (P.B.U.H) was asked about (the meaning of) this verse: ﴿Those who do good will have the finest reward and ‘even’ more﴾. He (P.B.U.H) replied: “Those who do good in the earthly life will have Paradise as a reward and even more (looking to the Face of Allah Almighty).”⁽¹⁾

This is the sayings of Abu Bakr, Ḥudhaifah, Abu Mosā, Ṣuhaib, ‘Ubadah ibn Aṣ-Ṣāmet, Ka‘b ibn ‘Ajjah, ‘Āmer ibn Sa‘d, ‘Abdul-Raḥmān ibn Sābiṭ, Al-Ḥasan, ‘Ikrimah, Abu Aj-Jawzā’, Aḍ-Ḍaḥāk, As-Suddī, ‘Aṭā’ and Muqātil.

[1483] This is also supported by the narration of Abul Ḥasan ibn Abu Al-Faḍl Al-Qahanazī who said that Abu ‘Alī Aṣ-Ṣaffār informed us that Al-Ḥasan ibn ‘Arafah related to us that Yazeed ubn Hārūn related to us via Ḥammād ibn Salamah via Thābet Al-Bunanī via ‘Abdur-Raḥmān ibn Abu Lailā via Ṣuhaib (May Allah be pleased with him):

The Messenger of Allah (P.B.U.H) said: “When the people of Paradise will enter Paradise, A caller will cry out: “O people of Paradise! You have a covenant with Allah and He wants to fulfil it.” He said: “They will say: “What is it?” Has Allah not made our faces bright and saved us from Hell and admitted us to Paradise?! He said: “Then the Veil will be lifted and they will look upon Him, and by Allah, Allah will not give them anything that is more beloved to them or delightful, than looking upon Him.”⁽²⁾

(1) [1482] The assessment of the reliability of the chain of transmitters:

- It is very weak, due to the presence of Salm ibn Sālem and Nouḥ ibn Abu Maryam.

The authentication of Hadith:

- It was compiled by Al-Ḥasan ibn ‘Arafah in his book (in the narration of Ismā‘eel Aṣ-Ṣaffār quoting him) (P. 54). It was narrated through the route of Ibn ‘Adi in Al-Kāmel 3/326, Al-Lālakā‘i in As-Sunnah 2/505, Al-Khaṭeeb in Tāreeku Baghdād 9/140.

- Al-Khaṭeeb said: This is also the narration of Salam via Nooḥ ibn Abu Maryam via Thābet Al-Banāni via Anas. This order is wrong. It was narrated via Thābet via ‘Abdurrahman ibn Abu Laylā via Ṣuhaib via the Prophet (PBUH). It was also narrated by Ḥammād ibn Salamah who knew Thābet very well.

- This narration was mentioned by the author No. (65).

(2) [1483] The assessment of the reliability of the chain of transmitters:

- The chain of transmitters is Hasan. The Hadith is Sahih as follows.

The authentication of Hadith:

- It was compiled by Al-Ḥasan ibn ‘Arafah in his famous book (in the narration of Ismā‘eel Aṣ-Ṣaffār quoting him)- (P. 54). It was narrated through the route of Ibn

Ibn ‘Abbās (May Allah be pleased with both of them): ﴿Those who do good﴾ means that those who witnesses that there is no god worthy of worship except Allah.

In addition, ‘Aṭīah narrated via him: Good deeds intended here is that good deed gets one reward, while “even more” means that the good deeds gets ten to seven hundred reward.

Jareer, via Al-Laith via ‘Abdur-Raḥmān ibn Sābiṭ said: “Good” (Al-Ḥusnā) refers to the brightness of the face while “more” (Az-Ziādah) refers to (the great reward) seeing (Allah with their very eyes), as Allah Almighty says: ﴿On that Day ‘some’ faces will be bright, (22) looking at their Lord.﴾ (75:22-23).⁽¹⁾

Al-Ḥakam narrated that ‘Alī ibn Abu Tālib (peace be upon him) said: “more” refers to a chamber of one pearl with four thousands doors.

Mujāhid commented: “Good” (here) means that the good deed is credited as one reward, while “more” means that the person will receive the Divine forgiveness and satisfaction.

Abu Ḥātem in Tafsir Al-Qur’ān Al-‘Adheem 6/1945.

- It was also compiled by Aṭ-Ṭayālisi in his Musnad (P.186) and through the route of Al-Ājurri
- in Ash-Shariah 2/1012 and Abu Na‘eem in Al-Ḥiliaḥ 1/155.
- It was compiled by Ahmad in Al-Musnad 4/332 (18935), Muslim in Al-Imān- part: proving the fact that the believers will see their Lord in the Hereafter (181), ‘Abdullah ibn Ahmad in As-Sunnah 1/245. All of them are through the route of Yazeed ibn Hārūn. It was compiled by Ahmad in his Musnad 4/333 (18941), Muslim in Al-Imān part: proving the fact that the believers will see their Lord in the Hereafter (181). It was also mentioned by At-Tirmidhi when speaking about the description of Paradise- Part: What was said about seeing the Lord Blessed and Exalted be He (2552), An-Nassā’i in As-Sunan Al-Kubrā in the Book of Nu‘out - part exemption and punishment (7766) through the route of ‘Abdulrahman ibn Mahdi via Ḥammād.

(1) The assessment of the reliability of the chain of transmitters:

- It is weak, due to the presence of Ibn Abu Saleem.

The authentication of Hadith:

- Sa‘eed ibn Manṣūr in his Sunan 5/311, Ibn Abu Shayyibah in Al-Muṣanaf 12/308 (35973), Aṭ-Ṭabarī in Jāme‘ ul-Bayān 11/107, Ibn Abu Ḥātem in Tafsir Al-Qur’ān Al-‘Adheem 6/1945, and Al-Lālakā’i in As-Sunnah 3/512. All of them are narrated through the route of Jareer via Laith in a similar manner.

Ibn Zaid commented: “good” refers to the Paradise, while “more” refers to the Divine blessings granted to them during their earthly life which He won’t account them for in the Day of Judgment.

Manşour Ibn ‘Ammār narrated via Yazeed ibn Shajarah (may Allah be pleased with him): “more” means that a heavy cloud will be sent to the dwellers of Paradise under their command. It will ask them: What do you wish for? Then, all their wishes are fulfilled.

﴿Neither gloom nor disgrace will cover their faces.﴾ Dust will not affect them. “Qataron” is the plural form of Qatarah.

The poet used the word Qatarā.

Ibn ‘Abbās and Qatādah said: This refers to the darkness of the faces.

Al-Ḥasan read Tā’ with Sukoun to be “Qatr”. These are two different dialects like Al-Qadr and Al-Qadar (Destiny).

“Disgrace” means humiliation.

Qatādah commented: sorrow and shame.

Ibn Abu Laylā said: This is after looking to their Lord.

﴿It is they who will be the residents of Paradise. They will be there forever.﴾

(10:27) The Saying of Allah Almighty: ﴿As for those who commit evil, the reward of an evil deed is its equivalent.﴾ Perhaps, the word “Jazā’” is a nominative noun after an omission which is “lahum Jazā’” (they will have a reward), as in His Saying: ﴿then compensate either by fasting﴾ (2:196). “Fa’ alihi” (He is obliged to do so) is omitted. It is possible also to say that it is a nominative noun before the preposition Bā’ in “Bi-mithlihā” (its equivalent). It is also possible to assume that it is a Muḃtada’ and Bi-mithlihā” is its Khabar as Bā’ here is ineffective as in the Arabic statement: “Bi-ḥasbuka Qawl As-Sou’” (it is sufficient to speak evil).

﴿Humiliation will cover them—with no one to protect them from Allah﴾ no one could hinder the Divine Punishment for them. The preposition “Min” here is a relative clause (Ṣilah) ﴿—as if their faces were covered﴾ veiled ﴿with patches of the night’s deep darkness.﴾ Most reciters read Ṭā’ with Faṭḥah (the

plural form of Qiṭ‘ah) describing the night with darkness. Following this recitation, “Muḏliman” is in the position of accusative case, being Ḥāl. It is in a state of Qat‘ also and not Na‘t. Thus, it means (with patches of the dark night). The omission of the definite article (Alif -Lām) in “Al- Muḏlim” makes it in the position of accusative case.

It is possible to say that it comes as Na‘t and Fa‘el like the poetic line (See the original copy.)

On the other hand, Abu Ja‘far, Ibn Katheer, Al-Kisā’ī read Ṭā’ with Sukoun to be “Qiṭ‘an” which means part of it, as “Qiṭ‘in” in His Saying: “biqiṭ‘im minal laili” (So travel with your family in the dark of night) (11:81), following the recitation of ‘Ubāi: “Qit‘oun”. ﴿It is they who will be the residents of the Fire. They will be there forever.﴾

(Qur’an 10:28) ﴿‘Consider’ the Day We will gather them all together then say to those who associated others ‘with Allah in worship’, ﴿Stay in your places﴾ do not move or leave your place ﴿—you and your associate-gods.﴾ associate-gods means the idols. ﴿We will separate them from each other﴾ distinguishing and separating between the polytheist and their associate-gods and breaking down their relationship which was built in their lifetime. This will happen when every worshipped declares themselves innocent of those worshippers. ﴿and their associate-gods will say, ﴿It was not us that you worshipped!﴾ so they will reply: “no, we used to worship you.” Then, the idols will reply: (10:29) ﴿Allah is sufficient as a Witness between each of us that we were totally unaware of your worship.﴾ We were just unaware of your worship, as we were heedless; deaf, blind and insane.

(Qur’an 10: 30) Allah Almighty says: ﴿Then and there every soul will face ‘the consequences of’﴾ will be tested. It was said that it means that they will know. Yahyā ibn Waththāb, Al-A‘mash, Ṭalḥah, Ḥamah, Al-Kisā’ī and Khalaf read it with Ṭā’ following the recitation of Ibn Mas‘oud (May Allah be pleased with him). This means that each person will read his/her book of records. It was said that each person will bear the consequences of his/her actions ﴿what

it had done. whether good or evil. Ibn Zaid said: it means evaluation.

They all will be returned to Allah—their True Master. And whatever 'gods' they fabricated will fail them. whatever 'gods' they fabricated will be vanished and be refuted.

(Qur'an 10:31) Ask 'them, O Prophet', Who provides for you from heaven the rain and earth? the plants. Who owns 'your' hearing and sight? Who brings forth the living from the dead and the dead from the living? And who conducts every affair? They will 'surely' say, Allah. who can do all this? Say, Will you not then fear? Will you not fear His punishment due to associating gods with him?

(Qur'an 10: 32) That is Allah who can do all this—your True Lord. So what is beyond the truth except falsehood? How can you then be turned away? how can you refrain from worshipping him although you admit this truth?

(Qur'an 10: 33) And so Al-Kalbī stated the interpretation of the word "Kadhalika" (and so) throughout the Qur'an as "Hakadhā" (that's it). your Lord's decree His predestination and pre-knowledge has been proven; has been fulfilled. Al-A'raj, Nāfe' and ibn 'Āmer read "Kalimāt" which is the plural form of "Kalimah" here and at the end of the Surah and in Surat Ghāfer (The Forgiver). The rest reciters read it in the singular form.

true against the rebellious the disbelievers—that they will never believe.

(Qur'an 10:34) Ask 'them, O Prophet', Can any of your associate-gods originate creation invent; to create with no origin or example. and then resurrect it? then revive it (regain it to life) by returning it as it is even before its death Say, if they reply, if not Say 'Only' Allah originates creation and then resurrects it. How can you then be deluded?» and refrained from the truth.

(Qur'an 10: 35) Ask 'them, O Prophet', Can any of your associate-gods your fetishes guide to the truth? if they say: "No", and this would be inevitably their reply, Say, 'Only' Allah guides to the truth. "lil-ḥaq" and "Ilā Al-Ḥaq"

means to the truth. ﴿Who then is more worthy to be followed: the One Who guides to the truth or those who cannot find the way unless guided?﴾

This has different recitations. Dwellers of Al-Madinah read Hā' with Jazm while Dāl with Shaddah because its origin is the verb "Yahtadee". Thus, The letter Tā' is merged into Dāl by keeping Hā'. According to this recitation, two sākin (non-voweled) letters meet each other, as in: "Ta'dū" (means "break"-4:154) and "Yakhiṣṣimoun" (means "entrenched" in "worldly" disputes» -36:49).

Ibn Katheer and Ibn 'Āmer read Hā' with Fathāh and Dāl with Tashdeed. They transferred the Fathāh of the merged Tā' to the Hā'. This is the choice of Abu 'Ubaid and Abu Ḥātem.

On the other hand, 'Āṣem and Rowais read Hā' with Kasrah and Dāl with Tashdeed to avoid the meeting of two sākin letters, while Al-Jazm is replaced by Kasrah. Abu Ḥātem said: This is the dialect of the southern part of Muḍar, an Arab tribe.

Yahyā ibn Adam narrated via Abu Bakr via 'Āṣem that Yā' and Hā' are read with Kasrah and Dāl is read with Tashdeed. The second Kasrah follows the first. It was said that this is according to the dialect of those who read "Ni'boud" (worship) and "Nista'een" (seek) in Surat Al-Fatiḥah (The Opening) (1:4-5) and "Fatimisakoum un-Nār" (you will be touched by the Fire) and other Verses.

Abu 'Amr's recitation is between Fath and Jazm following his style of Ikhfā' (Hiding).

Ḥamzah, Al-Kisā'ī and Khalaf read Hā' with Jazm and Dāl with Takhfeef, following the mean of Yahtadi (being guided). Arabs used to say: Hadaituhu Fa-hadā (I guided him so he was guided), as hadā means Ihtadā (finds the truth). It is similar to: Jabartuhu fa-Jabar and Naqaṣtuhu fa-naqaṣ

﴿unless guided﴾ has two meanings:

Some assume that it refers to the presidents and the people who lead others astray. It may mean, then, they do not guide unless they are guided.

Others assume that it refers to the idols. This is true when reflecting on

the context. It may refer that it could not walk unless it is carried, and it could not move from one place to the other unless someone moved it, as in the following poetic lines: (Paraphrase: According to the literal meaning, his leg is guiding his foot. Guiding (Yahdi), here, means carrying.)

﴿What is the matter with you? How do you judge?﴾ and prescribe for yourselves.

(Qur'an 10: 36) ﴿Most of them follow nothing but 'inherited' assumptions.﴾ by believing that they are their gods and intercessors in the Hereafter. "Most of them" here mainly refers to all of them. ﴿'And' surely assumptions can in no way replace the truth. Allah is indeed All-Knowing of what they do.﴾

(Qur'an 10:37) ﴿It is not 'possible' for this Quran to have been produced by anyone other than Allah.﴾ Al-Farrā' commented: This means that it is not 'possible' for this Qur'ān to be fabricated as in His Saying: ﴿It is not appropriate for a prophet to illegally withhold spoils of war.﴾ (3:161) and ﴿'However,' it is not necessary for the believers to march forth all at once.﴾ (9:122). Al-Kisā'ī said: "An" is an accusative subordinating conjunction and the verb "Yuftarā" relates to it. Converting them to a verbal noun, it means that this Qur'ān is not fabricated "Muftarā".

It was said that "An" carries the same meaning as (Lām), as it means that It is not possible for this Qur'ān to have been produced by anyone other than Allah.

﴿In fact, it is a confirmation of what came before, and an explanation of the Scripture.﴾; differentiating between the permissible and impermissible and the truth and falsehood." ﴿It is, without a doubt, from the Lord of all worlds.﴾

(Qur'an 10:38) ﴿Or do they claim,﴾ a question with the letter "Am". Abu 'Ubaidah said: "Am" carries the same meaning of addition given by the coordinating conjunction "Wāw". ﴿He made it up!﴾? Muḥammad made the Qur'ān up. "Tell them 'O Prophet', ﴿Produce one sūrah like it then﴾ which resembles the Qur'ān. Ibn As-Samifā' read it as genitive to be "bisūratin mith'lihi".

Thus, Hā' may refer to the Qur'ān or the Messenger.

﴿and seek help from whoever you can﴾ among those you worship ﴿—other than Allah—﴾ to support you.

Ibn Kisān commented: And seek help from whoever you can from the previous nations to support you.

Mujāhid commented: your witnesses declaring their testimony ﴿if what you say is true!﴾ that Muḥammad fabricated it.

(Qur'an 10:39) ﴿In fact, they 'hastily' rejected without comprehending it﴾; the Qur'an ﴿and before the fulfilment of its warnings﴾ (literally) its interpretations. Aḍ-Ḍaḥāk commented: It refers to the result of the Divine promise, as Ta'weel refers to what has been fulfilled.

Al-Husain ibn Al-Faḍl was asked: Do you see in the Qur'an any Verse stating that people reject what they ignore? He replied: Yes, this is mentioned through two Verses, ﴿In fact, they 'hastily' rejected without comprehending it﴾ (10: 39) and ﴿....Now since they reject its guidance, they will say, 'This is' an ancient fabrication!'﴾ (46:11).

﴿Similarly, those before them were in denial.﴾ Those polytheists when denying the Qur'an followed the disbelievers of the previous nations in their denial. ﴿See then what was the end of the wrongdoers!﴾ the final destruction and torment of the polytheists.

(Qur'an 10:40) ﴿Some of them will 'eventually' believe in it﴾ among your tribe are those who will believe in the Qur'an, ﴿others will not.﴾ And this is the Divine pre-knowledge. ﴿And your Lord knows best the corruptors﴾ Those who reject to believe.

(Qur'an 10: 41) ﴿If they deny you﴾ O Muḥammad, then say, ﴿My deeds are mine﴾; my faith. ﴿and your deeds are yours﴾; your polytheism. ﴿You are free of what I do and I am free of what you do!﴾

Muqātil and Al-Kalbī said: This Verse has been abrogated by the Verse of Jihād.

Then, He says that the Guidance towards faith is just from Him alone. No

one could be guided to believe except by His support and guidance. He states that the disbelievers carefully listened to the Qur'an and reflected on Muḥammad's words and witnessed its signs and evidence proving his prophecy but in vain. This is due to the Divine pre-destination and pre-Knowledge, as He Almighty says: (10:42) ﴿Some of them listen to what you say﴾ with their ears only ﴿but can you make the deaf hear even though they do not understand?﴾

(Qur'an 10:43) ﴿And some of them look at you﴾ just with their eyes ﴿but can you guide the blind even though they cannot see?﴾ Through this, Allah Almighty soothes the heart of His Prophet (P.B.U.H) by telling him: "If you could not deliver the sound to the ears of the deaf, and you could not regain the sight of the blind, you could not guide them to believe as I prescribed for them to be disbelievers."

(Qur'an 10:44) ﴿Indeed, Allah does not wrong people in the least,﴾ because He is Generous and Just in all of His Actions.

Regarding ﴿but it is people﴾ An-Nās, Ḥamzah and Al-Kisā' ī read Noon with Takhfeef and Seen with Fathah.

﴿who wrong themselves.﴾ with their disbelief, sins and doing what they are supposed not to do. Dhulm (oppression) in Arabic means the actions they are supposed not to do.

(Qur'an 10: 45) ﴿On the Day He will gather them,﴾ Ḥafṣ read "Yaḥshorohum" with Yā'. ﴿it will be as if they had not stayed﴾ Aḍ-Ḍaḥāk said: It will be as if they had not stayed in the world. ﴿except for an hour of a day﴾ the time they spent during their stay in the earthly life was shortened in their eyes due to their affliction.

Ibn 'Abbās (may Allah be pleased with both of them): As if they had not stayed in their graves except for an hour of a day.

﴿"as though they were only" getting to know one another.﴾ After their resurrection from the graves, they were getting to know one another like what they did during their lifetime. Then, this will be ended when they witness the horror of the Day of resurrection.

﴿Lost indeed will be those who denied the meeting with Allah, and were

not 'rightly' guided!﴿﴾

(Qur'an 10:46) ﴿Whether We show you﴾ O Muḥammad during your life ﴿some of what We threaten them with﴾; punishment, ﴿or cause you to die﴾ before that, ﴿to Us is their return﴾ in the Hereafter ﴿and Allah is a Witness over what they do.﴾ So He will account them for that. Commentators said: «He (P.B.U.H) witnessed a part of their punishment which is their murder in the expedition of Badr and later they received part of it after his death.

(Qur'an 10: 47) ﴿And for every community﴾ from the previous generations ﴿there is a messenger. After their messenger has come﴾ and they reject him ﴿judgment is passed on them in all fairness﴾ they will be tortured and demolished in the earthly life in a true and just way.

Mujāhid and Muqātil said: If their messenger came to them on the Day of Judgement, the matter will be judged between them with justice. ﴿and they are not wronged.﴾ They are not tortured while they are innocent. They are not judged without establishing an argument against them. Their good deeds are not deducted and their sins are not increased unjustly.

(Qur'an 10: 48) ﴿They ask﴾ means the polytheists ﴿When will this threat come to pass﴾ this punishment which you, O Muḥammad, is threatening us with.

It was said that: (This refers to) the Day of Hour ﴿if you﴾ O Muḥammad and your Companions ﴿are true?﴾

(Qur'an 10: 49) Say, 'O Prophet,' ﴿I have no power to benefit or protect myself﴾ I am helpless ﴿except by the Will of Allah.﴾ if Allah makes me in control.

﴿For each community there is an appointed term﴾; a Period of time. ﴿When their time arrives﴾; their death time, ﴿they cannot delay it for a moment, nor could they advance it.﴾

(Qur'an 10: 50) ﴿Tell﴾ them ﴿Imagine if His torment were to overcome you by night or day—do the wicked realize what they are 'really' asking Him to hasten?﴾ the wicked refers to the polytheists who received the torment.

(Qur'an 10: 51) ﴿Will you﴾ "Athumma" means at that place and during

this time and it is not subordinating conjunction. ﴿believe in it﴾; the reality of torment. It was said: (will you believe) in Allah during hardships? ﴿only after it has overtaken you?﴾ after the torment is sent. ﴿Now?﴾ There is an omission here. It means: Do you believe, Now?! ﴿But you always wanted to hasten it!﴾ and you belied it.

(Qur'an 10: 52) ﴿Then the wrongdoers will be told,﴾ the wrongdoers are the polytheists 'Taste the torment of eternity! Are you not rewarded' today ﴿except for what you used to commit?'.﴾ in the earthly life.

(Qur'an 10: 53) ﴿They ask you,﴾ O Muḥammad, ﴿Is this true?﴾ What you are telling us about the torment and the Hour. Say, ﴿Yes﴾ "Iee" is used for affirmation. ﴿by my Lord! Most certainly it is true!﴾ Undoubtedly, it is inevitable. ﴿And you will have no escape.﴾ You cannot flee from it.

(Qur'an 10:54) ﴿If every wrongdoer﴾ by associating others with Allah ﴿were to possess everything in the world, they would surely ransom themselves with it,﴾ in the Day of Resurrection. ﴿They will hide 'their' remorse﴾ for their disbelief ﴿when they see the torment. And they will be judged in all fairness,﴾ and they will receive their torment ﴿and none will be wronged.﴾.

(Qur'an 10:55) ﴿Surely to Allah belongs whatever is in the heavens and the earth. Surely Allah's promise is 'always' true, but most of them do not know.﴾

(Qur'an 10: 56) ﴿He 'is the One Who' gives life and causes death, and to Him you will 'all' be returned.﴾

(Qur'an 10: 57) ﴿O humanity! Indeed, there has come to you a warning﴾; a reminder ﴿from your Lord a cure﴾ a treatment ﴿for what is in the hearts, a guide, and a mercy for the believers.﴾

(Qur'an 10: 58) ﴿Say, 'O Prophet,' ﴿In Allah's grace and mercy﴾

Abu Sa'eed Al-Khudrī (May Allah be pleased with him) commented: Allah's grace is the Qur'ān, while His mercy is that He made you among its seekers.

Hilāl ibn Yasāf, Mujāhid and Muqātil commented: Allah's grace is faith,

while His mercy is the Qur'ān.

Ibn 'Umar (may Allah be pleased with both of them) said: Allah's grace is Islam, while His mercy is that He adorns one's heart with it.

Khālīd ibn Ma'dān said: Allah's grace is Islam, while His mercy is the Prophetic Traditions (Sunnah).

Al-Kattānī said: Allah's grace appears through the seen blessings, while His mercy appears through the unseen blessings, as in: ﴿...and has lavished His favours upon you, both seen and unseen?...﴾ (31:20)

Abu Bakr Al-Warrāq said: Allah's grace is His prosperity, while His mercy is preventing the evil from happening.

Ibn 'Uyainah narrated: Allah's grace is His support, while His Mercy is His protection.

Sahl ibn 'Abdullah said: Allah's grace is Islam, while His mercy is the Prophetic Traditions (Sunnah).

Al-Ḥusain ibn Faḍl said: Allah's grace is faith, while His mercy is Paradise.

Dhu An-Noun Al-Maṣrī said: Allah's grace is entering Paradise, while His mercy is the salvation from Hellfire.

'Amr ibn 'Uthmān Aṣ-Ṣūfī, Allah's grace is unveiling the secrets, while His mercy is seeing Him with their own eyes and meeting Him.

﴿let them rejoice. That is far better than whatever 'wealth' they amass.﴾. The popular recitation reads both "Falyafraḥū" and "Yajma'oun" with Yā' relating to them. Ibn 'Āmer read "Tajma'oun" with Tā', while Abū Ja'far read both of them with Tā'. This is according to the narration of 'Ubaī ibn Ka'b (May Allah be pleased with him). Al-Ḥasan and Ya'qoub read "Faltafraḥū" with Tā' addressing the believers. This is according to the Prophet's (P.B.U.H) saying during one of his expeditions: "Lita' khodhū Maṣāffikoum" (to stay in your rows). In fact, "Yajma'oun" with Yā' relates to the disbelievers.

(Qur'an 10: 59) ﴿Ask﴾ the pagans of Makkah, O Muḥammad, ﴿Have you seen that which Allah has sent down for you﴾, which Allah has created for you. Sending down means creating, as the blessings in the earth come

from the heaven ﴿as a provision﴾ like plants and animals ﴿of which you have made some lawful and some unlawful?﴾ This refers to what they prohibited like Sā'ibah, Baḥirah, Waṣilah, and Ḥām camels (animals dedicated to idols on different grounds) [6:138-139].

Ad- Ḍaḥāk said: This refers to the Saying of Allah: ﴿The pagans set aside for Allah a share of the crops and cattle He created, saying, ﴿This 'portion' is for Allah,﴾ ... (6:136).

﴿Say, 'Has Allah given you authorization' ﴾ to permit or prohibit ﴿or﴾ yet ﴿are you fabricating lies against Allah?﴾ by saying ﴿...and Allah has commanded us to do it...﴾ (7:28).

(10:60) ﴿What do those who fabricate lies against Allah expect on Judgment Day?﴾ Did they think that Allah won't punish them for this? ﴿Surely Allah is ever Bountiful to humanity but most of them are ungrateful.﴾ Faḍl (bounty) conveys the meaning of Mann.

(Qur'an 10:61) ﴿There is no activity you,﴾ O Muḥammad, ﴿may be engaged in﴾ or any deed. Sha'n (activity or condition) is the singular of Shu'ūn. Al-Akhfash said: Arabs used to say "Mā Sh'ntu Sha'nahū" meaning that I did not do what he had done. ﴿or portion of the Qur'ān﴾ from Allah ﴿you may be reciting﴾ Then, He addresses him and all the members of his Ummah saying: ﴿nor any deed you 'all' may be doing except that We are a Witness over you while doing it.﴾ The Verb "Tufiḍūna" means to engage or do. The letter Hā' here refers to their deeds. When someone says: "Afāḍa Fulan fil- Ḥadith or fil 'Amal (such-and-such elongated his speech or his action)", he means that this person is eagerly doing this. (See the lines of Ar-Rā'y).

Ibn 'Abbās (may Allah be pleased with both of them): "Tufiḍūna" means "Taf'alouna" to do something. Al-Ḥasan said: (it means) "Ta'malouna" which means to act. Al-Akhfash said: (it means) "Takalamouna" which means to say something. Al-Mouarij said: (it means) "Toktherona" which means to gossip. Ibn Zaid said: (means) "Takhoḍouna" which means to indulge in idle talk. Ibn Kisān said: (means) "Tantashirouna" which means to spread. Arabs also describe the

speech with “Mustafeed” to mean that it is a comprehensive talk. It was said also that it means “Tas‘aouna” (to exert an effort to achieve something).

Ad-Ḍaḥāk commented: The Letter Hā’, here, refers to the Qur’ān. It means that they are telling lies about the Qur’ān.

It was said: Whosoever sincerely follow the truth will be self-sufficient.

﴿Not ‘even’ an atom’s weight is hidden from your Lord﴾ Ibn ‘Abbās (May Allah be pleased with both of them) said: It is not disappeared. Abu Rawq said: It is not so far. Ibn Kisān said: It is not gone.

Yahya and Al-A‘mash and Al-Kisā’ī read the letter Zāy with Kasr to be “Ya‘zib”. The rest reciters read it with Ḍamm. These are two eloquent dialects. ﴿Not ‘even’ an atom’s weight﴾ “Min” is a relative clause it means from. Nothing is hidden from your Lord, not even an atom’s weight which is the tiny red ant. Arabs use the word Methqāl to refer to the weight of something whether it is heavy or light.

﴿on earth or in heaven; nor anything smaller or larger than that﴾ Al-Ḥasan, Ibn Abu Ishāq and Ḥamzah read the two letters of Ra’ with Raf‘ to be a nominative noun following the word Methqāl in I‘rāb before adding the preposition “Min”. The rest reciters read it with Naṣb following the word Adh-Dharah meaning that there is no weight which is smaller or bigger ﴿but is ‘written’ in a perfect Record﴾. The Record refers to the Preserved Tablet [“Al-Lawḥ Al-Maḥfûz” in which Allah has written the destiny of His entire creation.]

(Qur’an 10: 62) ﴿There will certainly be no fear for the close allies of Allah, nor will they grieve.﴾ Then, Allah Almighty describes them saying: (10: 63) ﴿‘They are’ those who are faithful and are mindful ‘of Him’﴾. Ibn Zaid said: Allah will only accept one’s faith through the door of piety.

Determining people who deserve to hold this title is a controversial issue.

Sa‘eed ibn Jubair narrated that the Messenger of Allah (P.B.U.H) was asked: “Who are Allies of Allah (Awliya’)? He (P.B.U.H) replied: “The ones who make people remember Allah when they are seen”.

Commenting on this Verse, ‘Umar ibn Al-Khattāb (May Allah be pleased

with him) said: I heard the Messenger of Allah (P.B.U.H) saying: ‘There are people from the servants of Allah who are neither prophets nor martyrs; the prophets and martyrs will envy them on the Day of Resurrection for their rank from Allah, the Most High.’ They (the people) asked: ‘Tell us, O Messenger of Allah, who are they?’ He replied: ‘They are people who love one another for the spirit of Allah without having any mutual kinship and giving property to one. I swear by Allah, their faces will glow and they will be (sitting) in (pulpits of) light. They will have no fear (on the Day) when the people will have fear, and they will not grieve when the people will grieve.’ Then, He recited: ﴿There will certainly be no fear for the close allies of Allah, nor will they grieve.﴾. (10: 62)

‘Alī ibn Abu Ṭālib (peace be upon him) said: The allies of Allah are people with pale face due to their sleeplessness, and with exhausted eyes from tears and with empty stomach due to hunger and with dry lips due to thirsty or frequent supplication (describing their devotion in worshipping and supplication.).

Ibn Kisān said: They are those whom Allah supports and guides to the signs sent to them and those who fulfil their duties towards their Lord by spreading His Message.

(Qur’an 10: 64) ﴿For them is good news in this worldly life and the Hereafter.﴾

[1484] Abu Muḥammad ‘Abdullah ibn Ḥāmed ibn Muḥammad, while reciting Qur’ān under his supervision during the month of Ramadan (year 388 H) informed us: Aḥmad ibn ‘Abdullah Al-Maznī informed us that Muḥammad ibn ‘Abdullah ibn Sulimān related to us that Yaḥyā ibn Al-Ḥimmānī related to us that Wakee‘ related to us via ‘Alī ibn Mubārak via Yaḥyā ibn Abu Katheer via Abu Yaḥyā via ‘Ubadah ibn Aṣ-Ṣāmet (May Allah be pleased with him) said: I asked the Messenger of Allah (P.B.U.H) about the meaning of the Saying of Allah Almighty: ﴿For them is good news in this worldly life and the Hereafter.﴾. He (P.B.U.H) replied: “It is the good vision

which a Muslim man sees, or which is shown to him.”⁽¹⁾

[1485] ‘Abdullah ibn Ḥāmed Al-Wazzān said Makkī ibn ‘Abdān informed us that ‘Abdullah ibn Hāshem related to us that Abu Mu‘āwiyah related to us via Al-A‘mash via Abu Ṣāleḥ via ‘Aṭā’ ibn Yasār via Abu Ad-Dardā’ (may

(1) [1484] The assessment of the reliability of the chain of transmitters

- Its chain of transmitters is weak. It has three shortcomings:
- First: ‘Ali ibn Al Mubārak, according to the narration of the people of Kufa, has a shortcoming. His narrator, here, is Wakee‘ ibn Al-Jarrāḥ and his is from Kufa. Yet, this shortcoming is refuted because there are other narrators such as Abbān, Al-Awzā‘i, Shaybān, Ḥarb ibn Shaddād, ‘Imrān Al-Qaṭṭān.
- Second: Reports of Yaḥyā ibn Abu Katheer conceal a defect. Yet, Imams prove the probability of his defect and compiled his Sahih narrations. His narration via Abu Salamah ibn ‘Abdul Raḥmān is compiled by all, as in Tahdheeb Al-Kamāl 31/506.
- Third: the break chain between Abu Salamah ibn ‘Abdul Raḥmān and ‘Ubadah ibn Aṣ-Ṣāmet (RA). The narration was not as mentioned by Al-Mazzi in Tahdheeb Al-Kamāl 33/371 and Tuḥfat Al-Ashrāf 4/264. Thus, some narrations quoting Abu Salamah start with: I was informed via ‘Ubadah.
- This Isnād is weak due to the break in the chain of transmitters. Yet, there are evidence elevating this Hadith to be extrinsically reliable.

The authentication of Hadith

- It was compiled by Ahmad in his Musnad 5/315 (22687), Ibn Majah in Ta‘beer Ar-Ru’iā- Part: Good dreams seen by the Muslim himself or others (3898), and Aṭ-Ṭabarī in Jāme‘ ul-Bayān 11/136 via the route of Wakee‘ via ‘Ali ibn Al-Mubārak via Yaḥyā ibn Abu Katheer via Abu Salamah ibn ‘Abdul Raḥmān and ‘Ubadah.... with the same words.
- It was also compiled by Abu Shayyibah in Al-Muṣanaf 2/468 (8135), Ahmad in his Musnad 5/315 (22688), and Aṭ-Ṭabarī in Jāme‘ ul-Bayān 11/134 via Ibn ‘Abbās and no report by ‘Ubadah ibn Aṣ-Ṣāmet with the same meaning through the route of Abbān via Yaḥyā... with the same words.
- It was also compiled by Aṭ-Ṭayālīsī in his Musnad (P.79) and from its routes in The Book of Ar-Ru’iā- Part: “For them is good news in this worldly life” (2275) via Ḥarb ibn Shaddād via ‘Imrān Al-Qaṭṭān via Yaḥyā ibn Abu Katheer... with the same words.
- It was also compiled by Ahmad 5/315 and Al-Ḥākem in Al-Mustadrak 4/391 through the route of Ḥarb ibn Shaddād.
- Aṭ-Ṭabarī in Jāme‘ ul-Bayān 11/133 compiled it through the route of Al-Awzā‘i via Yaḥyā.... with the same words.
- At-Tirmidhi said: This Hadith is Hassan.
- Al-Ḥākem said: This Hadith is Hassan according to the conditions of Al-Bukhari and Muslim and they did not compile it. Adh-Dhahabi agreed.

Allah be pleased with him)⁽¹⁾.

[1486] ‘Abdullah ibn Ḥāmed informed us that ‘Abdul Ṣamad ibn ‘Alī ibn Mukram informed us that As-Sarī ibn Sahl informed us that ‘Abdullah related to us that Abu Jazī’ via Muḥammad ibn Al-Munkadir via ‘Aṭā’ ibn Yasār via Abu Ad-Dardā’ (may Allah be pleased with him) said: when he was asked about the meaning of this Verse: ﴿For them is good news in this worldly life and the Hereafter﴾, he said: you are asked about something that no one asked about after I asked the Messenger of Allah (P.B.U.H) about it. He (P.B.U.H) said: **“I had never been asked by anyone before you since the beginning of the Divine revelation. It is the good vision which a Muslim man sees, or which is shown to him (in the earthly life) and the paradise in the Hereafter.”**⁽²⁾

[1487] ‘Abdullah ibn Ḥāmed informed us that Aḥmad ibn ‘Abdullah informed us that ‘Abdullah ibn Najdah informed us that Sa‘eed ibn Manṣour related to us that Ḥamād ibn Zaid related to us via ‘Uthmān ibn ‘Ubaid Ar-Rāsibī, he said: Abu Ṭufail ‘Āmer ibn Wāthilah (may Allah be pleased with

(1) The assessment of the reliability of the chain of transmitters:

- The sheikh of the compiler did not mention any criticism or praise. It seems that there is a break in the chain between ‘Aṭā’ and Abu Ad-Dardā’ as follows.

The authentication of Hadith:

- It was compiled by Sa‘eed ibn Manṣour in His Sunan 5/320, Ahmad in his Musand 6/447 (27521, 27556), Aṭ-Ṭabarī in Jāme‘ ul-Bayān 11/134, Ibn Abu Ḥātem in Tafsir Al-Qur’ān Al-‘Adheem 6/1965 through the route of Abu Mu‘āwiah via Al-A‘mash via Abu Ṣāleḥ via ‘Aṭā’ ibn Yasār via a man from Egypt via Abu Ad-Dardā’.

(2) [1486] The assessment of the reliability of the chain of transmitters

- It is weak, as the narrations of As-Sarī ibn ‘Āsem are weak. In addition, this narration has unknown transmitters.

The authentication of Hadith

- It was compiled by Sa‘eed ibn Manṣour in His Sunan 5/317, Ahmad in his Musnad 6/447 (27526), At-Tirmidhi in Ar-Ru‘iā- Part “For them is good news in this worldly life.” (2273) and in At-Tafsir- Part: The exegesis of Surat Yunus (3106). Ibn Jarir in Jāme‘ ul-Bayān 11/134, and Ibn Abu Ḥātem in Tafsir Al-Qur’ān Al-‘Adheem 6/1965. All of them are through the route of Ibn ‘Uyaynah via Muḥammad ibn Al-Munkadir via ‘Aṭā’ ibn Yasār, via a man from Egypt via Abu Ad-Dardā’...with the same narration, without ending it with the phrase: “and the paradise in the Hereafter”. It is weak, because the transmitter who narrated it via Abu Ad-Dardā’ is not Mubham.

him) said: The Messenger of Allah (P.B.U.H) said: **“No Prophecy after me, yet glad tidings (Mubashirat).”** Someone asked: “O Messenger of Allah, what are glad tidings?” he replied: **“(It is) Good vision.”**⁽¹⁾

[1488] ‘Abdullah ibn Ḥāmed informed us that Abu Ḥāmed ibn Aḥmad ibn Al-Ḥasan ibn Ash-Sharqī informed us that Yaḥyā ibn Abu Ṭālib related to us that ‘Alī ibn ‘Āṣem informed us via Khālīd and Hishām via Muḥamad (Ibn Sireen) via Abu Hurayrah (May Allah be pleased with him), he said: The Messenger of Allah (P.B.U.H) said:

“When the time draws near (means that when the day and night are equal), the visions of a believer will hardly ever fail to come true, and the most truthful of them in visions will be the truest in speech among them. Visions are of three types: Good visions are glad tidings from Allah, the ideas which come from within a man, and a terrifying vision caused by the devil. The vision (of a Muslim) is a portion among the forty-six portions of Prophecy. So when one sees anything he dislikes, he should get up and pray, and should not tell it to the people.” He said: **“I like a fetter and dislike a neck shackle; a fetter (in a dream) indicates being firmly established in religion.”**⁽²⁾

‘Ubadah ibn Aṣ-Ṣāmet (May Allah be pleased with him) said: I asked: O Messenger of Allah, What is your opinion about the person who has done

(1) [1487] The assessment of the reliability of the chain of transmitters:

- The sheikh of the compiler did not mention any criticism or praise. The rest of the transmitters are trustworthy.
- Sa‘eed ibn Manṣour compiled it in his Sunan 5/322.

The authentication of Hadith:

- It was compiled by Ahmad in his Musnad 5/454 (23795), Al-Bukhārī in At-Tāreekh Al-Kabeer 6/241 through the route of Ḥamād ibn Zaid...with the same words.
- This Hadith is mentioned in Musnad Ḥudhaifah (may Allah be pleased with him). It was compiled by Al-Bazzār in Baḥr Az-Zakhkhār 7/230, Aṭ-Ṭabarānī in Al-Mu’jam Al-Kabeer 3/179 (3052) through the route of Mahdi ibn Maimoun via ‘Uthmān ibn ‘Ubaid via Abu Aṭ-Ṭufail via Ḥudhaifah...narrated as Marfu‘.

(2) [1488] The assessment of the reliability of the chain of transmitters:

- The sheikh of the compiler did not mention any criticism or praise. The chain contains ‘Alī ibn ‘Āṣem who is known for his inaccuracy.

The authentication of Hadith It was compiled by Al-Khaṭeeb in Al-Faṣl liWaṣl Al-Mudaraj fil Naql 1/167, Al-Bayhaqī in Shu‘ab Al-Imān 4/188 through the route of Yaḥyā ibn Abu Ṭālib via ‘Alī ibn ‘Āṣem.... in a similar manner.

good deeds and the people praise him? He (P.B.U.H) said: **“It is glad tidings for a believer (which he has received in this mortal world).”**

Az-Zuhri and Qatadah said: This is the glad tidings for the believer in the earthly life during his death.

Aḍ-Ḍaḥāk said: This means that the believer will know his final destiny before his death.

Al-Ḥasan said: This is the Divine glad tidings sent to them through the Qurʾān which is His paradise and His great reward. Allah Almighty says: ﴿Give good news ‘O Prophet’ to those who believe...﴾ (2: 25), ﴿Give good news to the believers...﴾ (33:47), ﴿...and rejoice in the good news of Paradise...﴾ (41:30).

‘Aṭā’ commented: For them is good news in this worldly life at the moment of their death, as the angels will be sent (to the believers) with mercy and glad tidings from Allah Almighty, while they will be sent to the enemies of Allah with rudeness. This will also happen in the Hereafter when the believer’s soul comes out and ascends to Allah Almighty like the bride on her wedding day receiving Divine Satisfaction. Allah Almighty says: ﴿those whose souls the angels take while they are virtuous...﴾ (16: 32).

Ibn Kisān said: It is the glad tidings sent to them through the Book and the Messenger assuring them that they are the allies of Allah. He also will send them glad tidings in their graves and through their records of deeds in Paradise.

[1489] Abu Bakr Muḥamad ibn ‘Abdullah Al-Jawzaqī said: I saw Abu Aḥmad Al-Ḥāfedh in my dream mounting a Birdhawn (a type of Turkish horse) and wearing a (green) scarf and a turban. We greeted each other. Then, I told him: “O Al-Ḥāfedh, we still remember and praise you for your good traits. He approached me and said: And so do we. we still remember and praise you for your good traits. Allah Almighty says: ﴿For them is good news in this worldly life and the Hereafter.﴾ Then, he said while pointing with his hand: This is the great praise, this is the great praise.⁽¹⁾

(1) [1489] **The assessment of the reliability of the chain of transmitters:**

- The sheikh of the compiler is trustworthy.

The authentication of Hadith:

- Al-Qurṭubī mentioned it in Al-Jāme‘ Li-Aḥkām Al-Qur’ān 8/359, quoting the author. I did not find it in the biographies (At-Tarājem).

﴿There is no change in the promise of Allah.﴾ No change in the Words of Allah and no one can break his promise.

Ibn ‘Ulaiah narrated via Ayūb via Nāfe‘: When Al-Ḥajāj elongated his speech (during the Friday sermon), Ibn ‘Umar put his head in his lap. Then, Al-Ḥajāj said: Surely, Ibn Az-Zubair fabricated the Words of Allah. Then, Ibn ‘Umar (May Allah be pleased with him) sat straight and said: No one could do this, either you or Ibn Az-Zubair, as ﴿There is no change in the promise of Allah.﴾. Al-Ḥajāj replied: “You reached a deep understanding!” Then, he remained silent. ﴿That is ‘truly’ the ultimate triumph.﴾

(Qur’an 10: 65) ﴿Do not let their words grieve you ‘O Prophet’. Surely all honour belongs to Allah.﴾ This refers to the words of the polytheists. This is the end of the topic. He Almighty then says: ﴿Surely all honour belongs to Allah﴾ refers to His Power, as He is the Retaliator.

Sa‘eed ib Al-Musaib said: ﴿Surely all honour belongs to Allah﴾ means that Allah honours whoever He pleases. He says in another Verse: ﴿...But all honour and power belongs to Allah, His Messenger, and the believers...﴾ (63:8). It means that the power of the Messenger and the believers are from Allah Almighty, so all power belongs to Allah. Allah Almighty also says: ﴿Glorified is your Lord—the Lord of Honour and Power—above what they claim!﴾ (37: 180) ﴿He is the All-Hearing, All-Knowing.﴾.

(Qur’an 10: 66) ﴿Certainly to Allah ‘alone’ belong all those in the heavens and all those on the earth. And what do those who associate others with Allah really follow?﴾ “mā” is used for a question. This is a sarcastic question assuring that they do not follow anything.

As-Sullamī read “Tad‘ouna” with Tā’ addressing them and asking them what do you think about (the authority of) your associates? ﴿They follow nothing but assumptions﴾ by believing that they will intercede for them in the Day of Resurrection and bring them closer to Allah, ﴿and do nothing but lie.﴾

(Qur’an 10: 67) ﴿He is the One Who has made the night for you to rest in﴾ to be guided and to feel tranquility and relaxation ﴿and the day bright﴾ sight-

giving (for you to work in). Arabs use some adjectives with certain nouns such as: A sleeping night, a hidden secret, a flowing water and a satisfying life. Jareer is known for his lines attributing sleeping to night.

Qutrub said: Arabs used to attribute darkness to the night and the bright and sight to the morning. ﴿Surely in this are signs for people who listen.﴾ to the admonitions so that they regret.

(Qur'an 10: 68) ﴿They﴾ the polytheists ﴿say, 'Allah has offspring,' by claiming that the angels are the daughters of Allah. ﴿Glory be to Him! He is the Self-Sufficient﴾ who does not need any of His creatures. ﴿To Him belongs whatever is in the heavens and whatever is on the earth.﴾ as servants and property. ﴿You have no proof of this!﴾ the Arabic "In" is used as a question negation tool. Sultān (authority) in Arabic means proof or evidence, while "Min" is used as a relative clause. The proof is described as an authority because it has power and control. ﴿Do you say about Allah what you do not know?﴾

(Qur'an 10: 69) ﴿Say, 'O Prophet,' 'Indeed, those who fabricate lies against Allah will never succeed.'﴾ Al-Kalbī commented: They will find no peace.

It was said: They won't survive. Others said: They won't win. It was also said: They won't stay in the earthly life.

Yet, (Qur'an 10: 70) ﴿'It is only' a brief enjoyment﴾ for a certain time and a call useful for them till they die. There is an omission here, as Matā' is a nominative noun preceded by the omitted "Lahum" (for them). (For them it is a brief enjoyment), according to Al-Akhfash. Al-Kisā'ī said: This is a brief enjoyment (Hua (This) here is the omitted). ﴿in this world, then to Us is their return, then We will make them taste the severe punishment for their disbelief.﴾

(Qur'an 10: 71) ﴿Relate to them﴾ O Prophet, recite to the dwellers of Makkah ﴿the story of Noah﴾ the news of the Prophet Noah's era (P.B.U.H.). ﴿when he said to his people﴾; the offspring of Qābeel (Abel). ﴿O my People! If my presence﴾ if my long stay with you ﴿and my reminders to you﴾ and my admonition ﴿of Allah's signs﴾ with His proofs and evidence ﴿are unbearable to you﴾ is hard on you, so that you decided to kill or exile me,

﴿then 'know that' I have put my trust in Allah.﴾ ﴿So devise a plot﴾ According to the popular recitation, the Alif Maqto'ah and Meem with Kasr is read to be "Ajmi'ou" which means prepare yourselves, devise a plot and make your own decision. Al-Mo'arij said: "Ajma'tou Al-Amra" is more eloquent than using the preposition with it to be "Ajma'tou 'Alihi". His poetic line is also an evidence.

Al-A'raj and Al-Jahdari read Meem with Fath (to be "Fa'jma'ou") like the Saying of Allah: ﴿...fajama'a kaydahu...﴾ (...orchestrated his scheme, then returned....) (20:60).

Abu Mo'adh said: "Fa'jmi'ou" and "Fa'jma'ou" may convey the same meaning. Arabs used the verb Jama'tou and Ajma'tou to deliver the same meaning. Abu Dhu'aib used Mujma' to mean Majmou' (collected).

﴿along with your associate-gods﴾ There is an omission here. It means and call your partners, associate-gods, to support you. This meaning was mentioned in the written copy of 'Uba'i (may Allah be pleased with him). It reads: "Wad'ou Shorka'akoum" (and call your associate-gods). Al-Hasan, Ibn Abu Ishaq, 'Eisa, Salām and Ya'qoub read "Shorka'akoum" with Raf' to mean "devise the plot you and your associate-gods." Abu 'Ubaid and Abu Hatem chose the Naṣb....﴿—and you do not have to be secretive about your plot—﴾ "Ghummaḥ" refers to what is hidden, dark, ambiguous and dubious. Arabs used to use the verb "Gumm" to describe the vague crescent; when people fail to see the crescent (to determine the beginning of a new month). Ṭurfah used it.

It was said: It refers to anguish because it causes one's heart to feel gloomy out of despair. (See the lines of Al-Khansa')

﴿then carry it out against me﴾ make decision on me and pass your sentence on me. Arabs used "Qada so-and-so" to say that someone is dead or passed away, while "Qada Dainahu" means that he paid his debt. Aḍ-Ḍaḥāk said: This means "carry out what you desire".

Al-Farra' narrated that some reciters read it with Fā' (instead of Qāf) "Thum Afdou 'Ilia" which means approach till reaching me. Arabs used to

say “Afḍat Al-Khilafah Ilā Fulān” which means that the Caliphate is assigned to so-and-so. They also say “Afḍā Ilaia Al-Waja‘a” to describe that I got severe pain. ﴿without delay!﴾ and give me no respite. Through this Verse, Allah Almighty informs us about His Prophet Noah (Peace be upon him). He was completely confident about Allah’s victory. He was not afraid of the plots of his people, as he deeply believed that they and their gods neither benefit nor harm except if Allah wills. Allah Almighty also has revealed this Verse to soothe the heart of the Prophet Muḥammad (P.B.U.H).

(Qur’an 10: 72) ﴿And if you turn away,﴾ by rejecting my call and neglecting my advice ‘remember’ I have never demanded﴿ for my call and delivering the Divine message ﴿a reward from you﴾; a commission or recompense. ﴿My reward﴾; my wage, fee and remuneration ﴿is only from Allah. And I have been commanded to be one of those who submit ‘to Allah’.﴾

(Qur’an 10: 73) ﴿But they still rejected him﴾ Noah ﴿so We saved him and those with him in the Ark and made them successors,﴾ dwellers of the earth to be successors of the doomed ﴿and drowned those who rejected Our signs. See then what was the end of those who had been warned!﴾ means the final destination of those who had been warned by the messengers but they belied them.

(Qur’an 10: 74) ﴿Then after him We sent﴾ after Noah (Peace be upon him) ﴿‘other’ messengers to their ‘own’ people and they came to them with clear proofs﴾; signs, commands and forbiddance. ﴿But they would not believe in﴾ and accept ﴿what they had rejected before.﴾ what their early generations had rejected. ﴿This is how We seal﴾ set seals on ﴿the hearts of the transgressors.﴾ ; who violate the limits of the permissible and the impermissible.

(Qur’an 10:75) Allah’s Saying: ﴿Then after these We sent Moses and Aaron to Pharaoh and his chiefs﴾; the leaders of his people ﴿with Our signs. But they behaved arrogantly and were a wicked people.﴾

(Qur’an 10: 76) ﴿When the truth came to them﴾; Pharaoh and his people from Us, they said, ﴿This is certainly pure magic!﴾

(Qur'an 10: 77) ﴿Moses responded﴾ to them ﴿Is this what you say about the truth when it has come to you? Is this magic?﴾ There is an omission here as the meaning is obvious. The word magic is omitted; it means “Do you describe the truth when it has come to you with magic? Is this magic?!”. Similarly, His Saying: ﴿...And when the second warning would come to pass your enemies would totally disgrace you...﴾ (17: 7). It means that We would send them to totally disgrace you. Dhu Ar-Rummah described the zebra saying: (When the night has come and when (it arrives)...)

﴿Magicians will never succeed.﴾.

(Qur'an 10: 78) ﴿They argued﴾ Pharaoh and his people addressing Moses (Peace be upon him), ﴿Have you come to turn us away from﴾; to deviate us ﴿from the way on which we have found our forefathers﴾ their faith ﴿so that the two of you may become supreme﴾ by having authority and monarchy ﴿in the land?﴾ of Egypt ﴿We will never believe in you!﴾

(Qur'an 10: 79) ﴿Pharaoh demanded, ﴿Bring me every skilled magician.﴾

(10: 80) ﴿When the magicians came, Moses said to them, ﴿Cast whatever you wish to cast!﴾

(Qur'an 10: 81) ﴿When they did, Moses said, ﴿What you have produced is mere magic﴾ according to the popular recitation, “As-Siḥru” is read with Raf‘ with no Mad (elongation), while Mujāhid, Abu ‘Amr and Abu Ja‘far read it with Mad as a question to be “Wā’ Siḥr”. The popular recitation followed the recitation of Ibn Mas‘oud (May Allah be pleased with him) “Mā Ji’ tum Bihi Siḥr” (What you have produced is magic.). ‘Ubay (May Allah be pleased with him): “Mā Atitum bihi Siḥr” (what you have come with is magic). ﴿Allah will surely make it useless, for Allah certainly does not set right the work of the corruptors.﴾

(Qur'an 10: 82) ﴿And Allah establishes the truth by His Words—even to the dismay of the wicked.﴾

(Qur'an 10: 83) The Saying of Allah Almighty: ﴿But no one believed in Moses﴾ none followed Moses despite of the irrefutable evidence Moses came with ﴿except a few youths of his people,﴾ The pronoun Hā’ may have several

meanings. It was said that it may refer to the people of Moses and others said that it may refer to the believers among the Children of Israel.

Ibn ‘Abbās (May Allah be pleased with both of them) commented: They were six hundred thousand in number, as Jacob (Peace be upon him) entered Egypt with a group of seventy two members who then increased in Egypt till they became six hundred thousand.

Mujāhid said: It may refer to the offspring among the Children of Israel who received the message of Moses (Peace be upon him), as the life span was so long, their fathers died leaving their offspring.

Others said: the pronoun Hā’ may refer to Pharaoh.

‘Atiah narrated, via Ibn ‘Abbās (May Allah be pleased with both of them): This refers to a group of few people of Pharaoh who believed, including Pharaoh’s wife, the believer among Pharaoh’s family, Pharaoh’s treasurer and his wife and the hairdresser of Pharaoh’s daughter.

Through another narration, it has been reported also that Ibn ‘Abbās (May Allah be pleased with both of them) said: They were seventy in number among the Copts from the Pharaoh’s family. Their mothers were among the **Children of Israel**. Thus, they followed their mothers and maternal uncles.

Al-Farrā’ said: they were described as “Dhuriah” (the literal meaning: offspring) because their fathers were Copts, while their mothers were Children of Israel. Similarly, the descendants of the Sasanians; Persians who conquered Yemen, were called Abnā’ (sons), because their mothers did not share the same race with their fathers. “Dhuriah” refer to the young and old descendant.

﴿while fearing that Pharaoh and their own chiefs﴾ who attributes “his people” to “Pharaoh” attributes “their own chiefs” to the “few youths”, while who attributes it to “Moses” attributes “his people” to him.

Al-Farrā’ said: indeed, He Almighty says ﴿their own chiefs﴾ in plural form while Pharaoh is singular, because when mentioning the king one may think that that he attended him and his companions (court members).

When saying: “Qadima Al-Khalifah” (The Caliphate came), this means that he and his (court) came. It is possible to say that the family of Pharaoh is the intended, as in: ﴿Ask ‘the people of’ the land where we were and the caravan...﴾ (12:82), and ﴿O Prophet! ‘Instruct the believers:’ When you ‘intend to’ divorce women...﴾ (65:1). ﴿might persecute them.﴾ by deviating them away from their religion. He did not say: they might persecute them, because He relates this to Pharaoh and his people who follow him.

﴿And certainly Pharaoh was a tyrant﴾ arrogant ﴿in the land, and he was truly a transgressor.﴾ who violates the limits, because despite he is a servant, he claims that he is a deity.

(Qur’an 10: 84) ﴿Moses said,﴾ to the believers of his people ﴿O my people! If you do believe in Allah and submit ‘to His Will’, then put your trust in Him.﴾

(Qur’an 10: 85) ﴿They replied, ﴿In Allah we trust.﴾ Then, they supplicate saying: ﴿Our Lord! Do not subject us to the persecution of the oppressive people,﴾ Abu Mijlaz and Abu Aḍ-Ḍuḥā said: This means: Do not make them victorious over us, so that they may believe that they are better than us, then they may increase their oppression.

‘Aṭiah said: Do not make us victims of them, so that they oppress and kill us. Mujāhid also said: Do not torture us by the people of Pharaoh or by a Divine Punishment. Thus, the people of Pharaoh replied: if they are following the truth, they would not be tortured or we would not be a source of oppression to them.

(Qur’an 10: 86) ﴿and deliver us by Your mercy from the disbelieving people.﴾

(Qur’an 10: 87) ﴿We revealed to Moses and his brother,﴾ Aaron (Hārūn) ﴿Appoint houses for your people in Egypt.﴾ Arabs used the verb “Tabawa’a” to mean that so-and-so allocates for himself a house and dwelling. The Verb “Bawwa’ tuhu” is used to mean that I provide him with it. ﴿Turn these houses into places of worship,﴾ many commentators said that the Children of Israel used to publicly pray in their worshipping places. Yet, when the Prophet Moses was sent to them, Pharaoh ordered his soldiers to destroy the worshipping

places of the Children of Israel and prevented them from praying. Thus, they were ordered to establish prayer in their dwellings to avoid Pharaoh's oppression. This is the narration of Ibrāheem, Abu Zaid, Ar-Rabee' and Abu Mālik and the narration of 'Ikrimah via Ibn 'Abbās (May Allah be pleased with both of them).

Mujāhid said: Moses (peace be upon him) and his followers did not pray in their congregational temples out of fear of Pharaoh. Thus, they were ordered to set in their houses secret praying areas. According to this interpretation, "houses" means praying areas, as the Verse means direct your houses towards the Qiblah (Praying destination). This is according to the narration of Abu Juraij, via ibn 'Abbās (May Allah be pleased with both of them) as he said: Al-Ka'bah (Sacred Mosque of Makkah) was the praying destination of Moses (peace be upon him) and his followers.

Sa'eed ibn Jubair said: This means: "and make your houses facing each other, as Al-Qiblah means the destination.

O Muḥammad, ﴿establish prayer, and give good news to the believers!﴾.

(Qur'an 10: 88) Moses prayed, ﴿Our Lord! You have granted Pharaoh and his chiefs luxuries like earthly adornments and furniture. Muqātil said: It is a good appearance, as in His Sayings: ﴿Then he came out before his people in all his glamour...﴾ (28:79). ﴿and riche in this worldly life, 'which they abused' to lead people astray from Your Way!﴾ Determining the meaning of the letter lām is a controversial issue.

Some said that lām means "to", to mean: "You granted this to them to test them so that they went astray and lead people astray ﴿From Your Way﴾. This is similar to (the meaning of the letter lām in) His Saying: ﴿...We would have certainly granted them abundant rain to drink—﴾ (72: 16).

Others said: The lām here refers to their destiny and the upcoming events to inform that they will go astray, as in His Saying: ﴿And 'it so happened that' Pharaoh's people picked him up, only to become their enemy and source of grief...﴾ (28:8).

It was also said that this lām means “so that”: “You granted them so that they go astray as a kind of punishment” as in His saying: ﴿When you return, they will swear to you by Allah so that you may leave them alone...﴾ (9:95). They did not swear so that they leave them alone.

﴿Our Lord, destroy their riches﴾ for ‘Aṭiah and Mujāhid, the meaning of the verb “Iṭmis” is destroy, as it is a verb derived from the source “Aṭ-Ṭams” which means to obliterate and wipe out.

Most of the commentators said that it means defacing it.

Muḥammad ibn Ka‘b Al-Quraṣī said: Their sugar became stone.

Qatādah said: We were informed that their plants became stones.

Ibn ‘Abbās (May Allah be pleased with both of them) said: we were informed that their dirhams and money were made into engraved stones having the same cravings and with the same number of pounds.

Ibn Zaid said: Their gold, money, lentils and everything were made into engraved stones.

As-Suddī said: Allah Almighty defaced their properties; palm trees, fruits, flour and food, by turning them into engraved stones. This indicates the nine signs (sent to them as a punishment).

﴿and harden their hearts﴾ by sealing it so that it will not soften or guided to faith ﴿so that they will not believe﴾ It was said: Fā’ is used for prayer. Others said that it is a conjunction as it is added to ﴿to lead people astray﴾ Al-Farrā’ said: it is a sort of supplication and it I’rab is Jazm, as if he said: “O Allah, Do not let them believe”. It was also said: It means so that they would never believe. (See Al-A‘shī lines)

﴿until they see the painful punishment.﴾ which is the drowning.

(Qur’an 10: 89) ﴿Allah responded﴾ to Moses and Aaron (peace be upon them) ﴿Your prayer is answered!﴾ According to the commentators, Moses prayed while Aaron said, “Amen.” (“your” here is plural; refers to both of them). Commentators following a linguistic approach (Ahlu Al-Ma‘āny)

said that this may follow the Arabic style which addresses the person as if addressing two persons like the poetic lines: (The Poet is addressing his friend using the verb in its dual form.)

As-Sullamī read: “Qad Ujibat Da‘ wātukumā” (The supplications (of both of you) is answered) with the plural form, while Ibn As-Samifā‘ read “Ababtu Da‘ watukumā” (I answered your prayer) following the active form (not the passive as Allah Almighty is the Speaker. ﴿So be steadfast﴾ by following the Divine message, spreading its teachings and obeying Allah till they receive the punishment.

Ibn Juraij commented: Pharaoh lived after this supplication for forty (40) years.

﴿and do not follow the way﴾ the imperative verb “Tatabi‘āni” is a forbiddance by using Noon Thaḳilah (emphasized Noon) and it is in the condition of Jazm. When talking to just one person (singular), you should say “lā Tatabi‘anna”, as Noon is read with Faṭḥah to avoid the meeting of two sākin letters. When talking to two persons (Muthanā), it is read with Kasrah for the same reason. Ibn ‘Āmer read it, through the style of Ibn Dhakwān, with Noon Mokhafafah (non-emphasized Noon), as the Noon of emphasize can be used as Thaḳilah or Mokhafafah. ﴿of those who do not know.﴾ This means: do not follow the footsteps of those who do not know the reality of My Promise, so that you may seek to hasten the divine destiny, as My promise is inevitably come, as I never fail in My promise, and My Warning will inevitably be sent to Pharaoh and his people.

(Qur’an 10: 90) ﴿We brought the Children of Israel across the sea.﴾ Allah, Blessed and Exalted be He, ordered Moses (Peace be upon him) to leave Egypt with the Children of Israel at night. Then, the Children of Israel borrowed golden jewellery from the Egyptian Copts under the pretext that they have a wedding. Yet, they took that with them in their night journey with Moses. They were six hundred twenty thousand persons, plus people who are seventy years old and youth who are twenty years old. All of them were heading towards the sea. The eldest sons of the Egyptian Copts died this

night, so they could not follow the Children of Israel except the next morning. This was mentioned in the Saying of Allah Almighty: ﴿And so they pursued them at sunrise.﴾ (26:60) after burying their dead sons. When Pharaoh was informed about their leave, he went to catch them with One thousand six hundred thousand soldiers. Muḥammad ibn Ka‘b said: Pharaoh’s army had a hundred thousand black male-horses. Pharaoh came with a great number of soldiers. Aaron (Peace be upon him) was at the frontlines, while Moses (Peace be upon him) was at the rear. When they reached the seashore while Pharaoh’s army (who were seven hundred thousand horse-riders, wearing an iron helmet and holding a harp, while Pharaoh himself was at the end of the army.) was approaching them, the children of Israel told Moses (Peace be upon him): “Where is your promise? The sea is in front of us. If we approach it, we will be drowned. Pharaoh is behind us. If he catches us, he will definitely kill us. We have always been oppressed—before and after you came to us (with the message)!

Moses (peace be upon him) replied: ﴿Perhaps your Lord will destroy your enemy and make you successors in the land to see what you will do.﴾ (7:129). In another Verse, He replied reassuring them: ﴿Absolutely not! My Lord is certainly with me—He will guide me.﴾ (26: 62).

Then, Allah Almighty inspired Moses: “Strike the sea with your staff.” He stroke it but in vain. He (Pharaoh) said: I am older and stronger than you. Then, Allah Almighty inspired Moses (Peace be upon him): “Make him a nickname and say to it: “Split Abu Khalid by the word of Allah Almighty.” Then, he did so. The sea was split into twelve paths one for each of the tribes. Allah Almighty unveiled the surface of the seabed so it became a paved dry path for them. Between two paths water was erected and the column of water was like a mountain. They were separated from each other, as no one could see, or hear one another. Thus, each group of them thought that the rest were drowned. Allah Almighty, then, ordered the watery mountains to make an arch. Arches were made and it was like a ring. There were windows through

which they could see one another. When Pharaoh and his army reached the sea and witnessed this phenomenon, Pharaoh said: "I am afraid of this sea!" Thus, they were afraid of stepping into the sea. At this moment, Pharaoh was mounting a black male horse, and there was no female horse in the army. Thus, the angel Jibril (Peace be upon him) came mounting a mare (looking for her match) and crossed the sea, while the angel Mikā'eel (peace be upon him) guided them all. Pharaoh's male horse was tempted by (smiled) the mare, but Pharaoh did not notice this. Suddenly, his horse ran into the water following the mare of Jibril (Peace be upon him). Pharaoh lost control, and all horses ran into the water. When all of them ran into the land of the sea, the first lines tried to return back, but the water flowed back. While drowning, Pharaoh said: "I believe in whom the Children of Israel believe." Then, the angel Jibril (Peace be upon him) shoved clay in Pharaoh's mouth and told him: ﴿Now 'you believe'? But you always disobeyed﴾ (10:91).

Abu Bakr Al-Warrāq commented: Allah Almighty ordered Moses and Aaron (Peace be upon both of them) saying: ﴿Speak to him gently, so perhaps he may be mindful 'of Me' or fearful 'of My punishment'﴾ (20: 44) perhaps he may be mindful and fearful before it is too late.

Ka'b Al-Aḥbār (may Allah have mercy upon his soul): when the Nile River in Egyptian lands dried up, the Copts asked Pharaoh: "If you truly a lord, return the water flow." Then, he went with his chariots and his officers were ordered to call every hour all the chiefs of the troops to stand with their soldiers, each chief according to his rank. He was left with his courtiers only, so he ordered them to stop. When only his special ministries were with him, he ordered them not to proceed. He alone continued his way for a certain distance so that no one can see him. Then, he dismounted, changed his cloth and prostrated and supplicated to Allah Almighty asking Him to flow the water (for them). While he was alone, the angel Jibril (Peace be upon him) came to him and asked him to set his judgment on a certain issue: "What is your opinion about a slave, owned by a man and brought up under his shelter and had no master except him, who

did not return this favour and denied his right and yet announced that he is a free master? Pharaoh wrote down his judgment. According to the narration of Abu Al-‘Abbās Al- Waleed ibn Mus‘ab ibn Ar-Riyyān, (he wrote down): “The punishment of this rebellious slave is to drown in the sea.” Then, Jibril took his written judgment and left him. Later on, when he was certain that this is his end while he was drowning, Jibril (Peace be upon him) gave him his written judgment, and then he drowned him.

When Moses (Peace be upon him) informed his people about the death of Pharaoh and his troops, the children of Israel said: Nay, Pharaoh did not die and he will never die! Then, Allah Almighty ordered the sea to beat Pharaoh’s dead body upon the seashore and make his body red and short as a bull to be an evidence to the Children of Israel. Since this time, water never keeps a dead body inside. This is the meaning of “Wa-Jāwaznā” ﴿We brought the Children of Israel across the sea﴾ till they reached the next bank.

Al-Ḥasan read: “Wa-Jawaznā”. Both of them follow two different dialects.

﴿Then Pharaoh and his soldiers pursued them﴾ means caught them. The Arabic verb “Atba‘ahu and Tabi‘ahu” is used to refer to the action of catching, while “Ittaba‘ahu” with the emphasized Tā’ is used to refer that this person is following his footsteps and taking him is role model. ﴿unjustly and oppressively.﴾ The (accusative masculine indefinite) noun “‘Adwan” is derived from the past verb “‘Adā” and the present verb “Ya‘du” like the same rhythm Ghazwan which is derived from “Ghazā- Yaghzū”. Al-Ḥasan read the letter ‘Ain with Ḍamm and the letter wāw with Tashdeed to be “‘Udwwan”, like he rhythm of ‘Ulwwan which is derived from “‘Alā-Ya‘lū”.

Commentators said: “unjustly” through utterances and “oppressively” through actions.

﴿But as Pharaoh was drowning﴾ Adrakahū means that water was covering him from all directions. he cried out, ﴿I believe that﴾ Ḥamzah, Al-Kisā’i and Khalaf read “Anahū” with Kasr to be “Inahū” (I believed and said that He), and this is the recitation of ‘Abdullah (May Allah be pleased with him). The rest reciters

read it “Anahū” with Fath (I believe that), and this is the choice of Abu ‘Ubaid and Abu Ḥātem. (Pharaoh said:) ﴿I believe that there is no god except that in whom the Children of Israel believe, and I am ‘now’ one of those who submit.﴾ Then, Jibril (Peace be upon him) told him: (10:91) “He was told,” ﴿Now ‘you believe’? But you always disobeyed and were one of the corruptors.﴾ The Messenger of Allah (P.B.U.H) said: “Jibril (Peace be upon him) told me: I had never hated anyone among the servants of Allah except two servants; one from the Jinn and the other from the humans. The one who is among the Jinn is Iblis (may Allah curse him) when he refused to prostrate for Adam (Peace be upon him). The one who is among the humans is Pharaoh (Allah’s enemy) when he said: “I am your lord, the most high!”. If only you could have seen me while I was taking mud from the sea and filling his mouth, fearing lest the mercy of Allah should reach him.”

(Qur’an 10: 92) ﴿Today We will preserve your corpse” by throwing your (dead) body (out from the sea) to a high place on the land (Najwah). Aws ibn Hajar used the noun (Najwah).

Yahyā ibn Ya‘mar and Ya‘qoub read the (second) Noon with Takhfeef to be “Nunjeeka”.

﴿your corpse” a whole body without a soul.

Mujāhid and Al-Kisā’ī commented: “Badanika” (your corpse) intended here is his armor plate which he was wearing.

Al-A‘shī used the word “Badan” to refer to the same meaning.

‘Abdullah (may Allah be pleased with him) read: “faliawma nunaḥika bibidānika” (instead of “nunajika bibadanika”), which means throwing you to the seashore. Some said that it means: “to cast you away” ﴿that you may be a sign to those who come after you!﴾ so that you may become an example and a warning.

‘Alī ibn Abu Ṭālib (may Allah be pleased with him) read: “Liman Khalaqaka” with Qāf (instead of “liman Khalfaka”) which means the sign for your Lord.

﴿And surely most people﴾ Muqātil said: This refers to the dwellers of Makkah, while Al-Ḥasan said: It is general. ﴿are heedless of Our examples!﴾; believing in our signs.

(Qur'an 10: 93) ﴿Indeed, We settled﴾ granted a dwelling place for ﴿the Children of Israel﴾ after the destruction of Pharaoh ﴿in a blessed land﴾ in Egypt, and others said: in Jordan and Palestine which is the Holy Land which Allah has assigned as an inheritance to the Prophet Abraham and his offspring.

Aḍ-Ḍaḥāk said: It is Egypt and Levant.

﴿and granted them good, lawful provisions﴾; all permissible provisions. ﴿They did not differ﴾ means the Jews who were contemporaries of the Prophet Muḥammad (P.B.U.H). “until knowledge came to them.﴾; the declaration that Muḥammad is a true Messenger and his religion is the truth. It was said: “‘Ilm” (knowledge) intended here refers to the “Ma‘loum” (what they knew). Arabs used to describe “Makhlouq” (something which is created) as “Khalq” and “Maqdour” (something which is destined) as “Qadr”. They also used the verbal noun (Al-Maṣḍar) Ḍarb to describe the money coined by the prince in: “Hadhā Ad-Dirhamu ḍarbu Al-Ameer” (This dirham is coined by the prince). The verbal noun is also mentioned in the saying of Allah Almighty: ﴿Hadhā Khalq-ullah﴾ (This is Allah's creation) (31: 11). In brief, they did not differ until what they knew was sent to them; Muḥammad (P.B.U.H), as they knew his prophecy before its declaration (from their scriptures).

﴿Surely your Lord will judge between them on the Day of Judgment regarding their differences﴾ in the religious issues.

(Qur'an 10: 94) ﴿If you 'O Prophet' are in doubt about that We have revealed to you,﴾ This Verse has many interpretations. Muqātil said: The Makkan disbelievers said: “Indeed, this revelation is sent to Muḥammad by a Satan called Ar-Rass, so Allah Almighty revealed: ﴿If you 'O Prophet' are in doubt about that We have revealed to you,﴾ the Qur'ān. ﴿then ask those who read the Scripture before you.﴾ to inform you that they knew from their scripture; the Torah, that you will be sent as both a messenger and a prophet.

It was said: This Verse is hypothetically speaking addressing the Messenger (P.B.U.H), as it is, in reality, addressing those who were in doubt. For instance, Arabs used this hypothetical speaking; addressing someone but intending another one, as in the Saying of Allah Almighty: ﴿O Prophet! 'Always' be mindful of Allah, and do not yield to the disbelievers and the hypocrites. Indeed, Allah is All-Knowing, All-Wise﴾ (33:1). This speech has been apparently delivered to the Prophet (P.B.U.H), yet it is actually delivered to the believers. This is proved by the Saying of Allah Almighty (in the next Verse): ﴿...Surely Allah is All-Aware of what you 'all' do.﴾ (33:2) as He did not say: the singular "you, referring to him.

Al-Qutaibī said: people contemporaries of the Messenger of Allah (P.B.U.H) were divided into two parties. One party includes every disbeliever and only believes that what was sent to him (Muhammad) is but a falsehood. The other party includes every believer who truly believes that what was sent to him is the truth but he is in doubt as he could not understand its essence and is hesitant. Thus, Allah Almighty delivered His speech to this kind of people saying: If you, O man, is in doubt about the guidance which We have revealed to you all through the Prophet Muḥammad (P.B.U.H), so ask the prominent scholars of the people of the Scripture such as 'Abdullah ibn Sallām, Salmān Al-Fārisī and Tameem Ad-Dārī (may Allah be pleased with them) and others, and not the rebellious among them, to have their testimony that he is truthful.

It was said: "In" denotes the meaning of negation in (Mā). This means that you 'O Prophet' are not in doubt about that We have revealed to you, then ask, you people, others. Similarly, "In" in the verse; ﴿...and even if their plan had been [sufficient] to do away with the mountains.﴾ (14: 46), denotes the meaning of negation to mean "but their plotting was not enough."

It was said: Indeed, Allah Almighty knows that the Messenger (P.B.U.H) was not in doubt. This totally negates any doubt or scepticism. Yet, it is an argument against those sceptics of his people. This is similar to the Divine speech delivered to the Prophet Jesus (Peace be upon him): ﴿...Did you ever ask the people to worship you and your mother as gods besides Allah?...﴾

(5:116) although Allah Almighty knows that he did not utter this words, as he will answer: ﴿Glory be to You! How could I ever say what I had no right to say? I﴾ as an argument against the Christians. Al-Farrā' said: Allah Almighty knows that the Messenger of Allah (P.B.U.H) is not in doubt, then He told him: "If you are in doubt" like when a master says to his slave who totally admits his ownership: "If you are my sincere slave, obey me" and when a father says to his son: "If you are my son, be dutiful towards me."

‘Abdul ‘Aziz ibn Yaḥyā Al-Kattānī said: The sceptic is described as truly distressed. This means that Allah Almighty is saying if you feel sad about their rejection, injustice and hurt, so be patient and ask those who read the Scripture before you. They will inform you how the Prophets endured with patience the prejudice of their people with patience and so that they were granted triumph and sovereignty.

[1490] I heard Abu Al-Qāsem Al-Ḥasan ibn Muḥammad ibn Ḥabeeb saying that he heard Abu Bakr Muḥammad ibn Muḥammad ibn Aḥyad Al-Qattān Al-Balkhī saying: It is appropriate to assume that the Messenger (P.B.U.H) suffered from the satanic whispers, as striving to face it has a great reward. Thus, Allah Almighty ordered him to seek refuge (in Allah) from him (Satan) and ask for forgiveness. This is the reason for his distress, and Allah knows best.⁽¹⁾

Al-Ḥasan ibn Al-Faḍl said: "In" as a conditional particle does not affirm the action. This is proved through a narration stating that when this Verse was revealed, the Messenger of Allah (P.B.U.H) responded: "By Allah, I am not in doubt, and I would never ask."

Then, He turns to say: ﴿The truth has certainly come to you from your Lord, so do not be one of those who doubt﴾.

(1) [1490] The assessment of the reliability of the chain of transmitters:

- Al-Ḥākem criticized Abu Al-Qāsem, while nothing is mentioned about Abu Bakr as he is Majhoul.

The authentication of Hadith:

- Wasnot found.

(Qur'an 10: 95) ﴿and do not be one of those who deny Allah's signs or you will be one of the losers.﴾

(Qur'an 10: 96) ﴿Indeed, those against whom Allah's decree﴾; His curse against them ﴿is justified﴾; has come into effect.

Qatādah said: Wrath of Allah Almighty.

Ibn 'Abbās (may Allah be pleased with both of them): The Divine Wrath.....

He also said: Indeed, Allah Almighty created and divided people into two categories; doomed and blessed. Whosoever is blessed would return to faith after disbelief and whosoever is doomed would return to disbelief after faith. Verily, (the rewards of) the deeds are decided by the last actions (deeds).

Dwellers of Al-Madinah and Levant read "Kalimāt" (instead of "Kailmat") in its plural form. ﴿will not believe﴾.

(Qur'an 10: 97) ﴿even if every sign were to come to them﴾ "Ayah" here means sign. ﴿—until they see the painful punishment.﴾ Al-Akhfash said: The verb of "Kulu" came in its feminine form because it is added to a feminine noun, as "Kul" is used both for the masculine and feminine. (10: 98) ﴿If only﴾ "Fa-lwlā" means "fa-hallā" and this is the recitation of 'Abdullah and 'Ubāi (may Allah be pleased with both of them). In some poetic lines, "lwlā" conveys the meaning of "hallā".

The Verse means: There is no society, because this question has a sort of negation. ﴿there had been a society which believed﴾ when seeing the torment, ﴿and, therefore, benefited from its belief,﴾ during the times of hardship, ﴿like the people of Jonah﴾ Due to their feeling of remorse and their sincere repentance at this time, Allah accepted their repentance. (Arabic) Grammarians said: "Qawm" (people) is an accusative masculine noun after an **excluding** particle. This is a non-continued **exclusion** (Istithnā' Munqatē'; a type of exclusion wherein the thing being excluded is actually not part of the group.) The people here are excluded from society, as they are the only survivors among the ruined. This means: "except the people of Jonah.". Similarly, An-Nābighah and others used the same type of exclusion.

The name of Jonah “Yūnūs” has different pronunciations. Noon is pronounced with Ḍam as Yā’ is pronounced with Ḍam (to be Yūnūs) and because this is the recitation of the majority.

Ṭalḥah, Al-A‘shī, Al-Jaḥdarī and ‘Isā read Noon with Kasr (to be Yūnes), while others read it fath (to be Yūas). Abu Zaid Al-Anṣārī narrated that the Arabs read hamzah with Ḍam, Kasr and Fath.

﴿When they believed, We lifted from them the torment of disgrace in this world and allowed them enjoyment for a while.﴾ the end of their term.

Some commentators said: Their faith rescued them during the time of torment because they still have time to live. They survived because the end is still to come. Yet, believing at the time of death is useless.

This Verse is narrating a story mentioned by ‘Abdullah ibn Mas‘oud (May Allah be pleased with him), Sa‘eed ibn Jubair, As-Suddī, Wahb and others: when people of Jonah were in Nineveh, the land of Mosul, Allah Almighty sent them Jonah (Peace be upon him) to call them to Islam and to admonish them to abandon what they were following. When he called them, they rejected him. Then, it was revealed to him: Inform them O Jonah that the early morning torment will certainly strike them after three days. When he informed them, they said: We had never witnessed him tell a lie. Wait, if he sleeps in his house this night, this is not true. If he leaves, be sure that torment will certainly strike you in the (early) morning. At the last third of the night, the Prophet Jonah (Peace be upon him) left them, the torment overwhelmed them from above them and from below their feet in the morning. Ibn Jubair said: This was like a coffin in the grave when the dead body is put inside.

Muqātil said: The torment was a mile above their heads.

Ibn ‘Abbās said: About two-thirds of a mile.

Wahb said: The sky was full of many dark clouds with thick smoke. This smoke became closer to earth till it overwhelmed them from above them and from below their feet. Thus, the roofs of their houses become dark. When they witnessed this, they became sure that they will be ruined. Thus, they sought

their prophet but they did not find him. Then, Allah sent through their hearts the desire to repent. They fled to the desert with their women, children and cattle and wore sackcloth and announced their faith and sincere repentance. They also separated each mother from her children and each animal from its offspring, so they missed each other. The voices of their groaning, mooing and bleating were heard together. They cried out to Allah Almighty: We believe in what was revealed on Jonah (Peace be upon him). Thus, their Lord showed them mercy; by accepting their supplication and lift from them the torment after the beginning of its signs. This happened on the day of ‘Ashurā’.

Ibn Mas‘oud said: The repentance of the dwellers of Nineveh was sincere, as they retaliate upon each other for the injustices done among them. This is to the extent that a man who established the base of his building unjustly hurried to remove and to be returned to its owners.

Şālih Al-Murrī narrated via Abu ‘Imran Al-Jawnī via Abu Al-Jald: When the torment overwhelmed the people of Jonah from above them and from below their feet, they went to their last old prominent scholar. They told him: we are witnessing the torment, what shall we do? He said: Supplicate: O Ever-Living One when there is no one alive, O Ever-Living One who resurrects the deed, O Ever-Living One, there is none worthy of worship except You. After supplicating, Allah Almighty lifted from them the torment and allowed them enjoyment for a while.

Others said: Jonah (Peace be upon him) left them and waited for the torment and destruction of his people. Yet, nothing happened. At that time, whosoever lied with no excuse (talk with no evidence), he would be killed (as a kind of punishment). Thus, when the torment was lifted from them, Jonah said: how could I return to my people after telling a lie. Meanwhile, he stormed off from his city in confusion about his Lord’s mercy and anger towards his people. Then, he travelled for free with some people on a ship, which stopped on the sea although other ships were sailing smoothly. People said: “What is wrong with your ship?” Jonah said: “A sinful servant is onboard. The ship won’t move unless you throw

him overboard.” They said: (We will do) but you O Prophet of Allah are excluded. We will never throw you. Then, they cast lots (to choose a man whom they would throw overboard). The lot fell to Jonah three times. Thus, he threw himself into the sea. Then, a large fish was sent to swallow him.

According to Ibn Mas‘ud, this large fish was swallowed by another large fish. This fish sailed down to the seabed. He stayed in its belly for forty nights. During this time, he heard the invocations (Tasbeeh) of the seabed rocks, at which point, he cried out, **“There is no god ‘worthy of worship’ except You. Glory be to You! I have certainly done wrong.”** Then, Allah answered him and ordered this fish to cast him onto the (naked) shore, (sick and weak) like a featherless chick. And We caused a plant of gourd to grow over him. Suddenly, Allah caused a squash plant to grow over; providing him with. Allah regained his strength and he could drink its milk. When its milk dried, he shed tears. Thus, Allah Almighty revealed to him: Did you weep over a dry tree instead of weeping over one hundred thousand people whom I intend to destroy?! Then, Jonah walked and met a pasturing boy. He asked him: O boy, where are you from? He replied: I belong to the people of Jonah. He said: if you returned to them inform them that you have met Jonah. The boy replied: If you truly are Jonah you certainly might know that if I inform them without an evidence I will be killed. So, where is my witness? Jonah said: this place and that tree are your witnesses. Then, the boy asked him: ordered both of them to be so. Jonah said: if this boy comes to you, witness for him. They agree. Then, the boy went to his people and told the king: I met Jonah and he is sending his greetings to you. He is living with a company and he is strong. The king ordered to kill him, but he said: I have an evidence. so send with me a company. When he reached a certain place and a tree, he beseeched both of them saying: Did Jonah set you as witnesses? They replied: Yes. Then, they returned to their people in fear. They told the king: the tree and the land witnessed (that he is truthful). The king took the boy’s hand and asked him to set in his chair and said: you are better entitled to this place more than me. Ibn Mas‘oud said: he managed their affairs for forty years.

(Qur'an 10: 99) ﴿Had your Lord so willed﴾ O Muḥammad, ﴿all 'people' on earth would have certainly believed, every single one of them!﴾

Al-Ḥusain ibn Al-Faḍl said: to force them to believe. Al-Akhfash said: ﴿every single one of them﴾ and ﴿all﴾ are mentioned in the same sentence for emphasis, as in: ﴿Do not choose two gods (Ithnayn is for emphasis).﴾ (16: 51).

﴿Would you then force people to become believers?﴾ Ibn 'Abbās said: The Messenger of Allah (P.B.U.H) eagerly wished that all people believe and follow him in guidance. Thus, Allah, sublime is His praise, informed him that none of them will believe except those whom Allah predestined to be blessed, while those who went astray, Allah predestined for them to be doomed.

(Qur'an 10: 100) ﴿It is not﴾ it is not appropriate ﴿for any soul to believe﴾ Al-Mubarid said: no one will believe ﴿except by Allah's leave,﴾ Ibn 'Abbās said: by Allah's Command (Amr). 'Aṭā' said: by Allah's Will (Mashi'ah), as in: ﴿...although their magic could not harm anyone except by Allah's Will...﴾ (2:102). Al-'Awfī said: Its predestination. Al-Kattānī said: by His knowledge and success. ﴿and will bring﴾ Allah will bring. According to Al-Ḥasan and 'Āṣem and the narration of Abu Bakr, Yaj'ī is read with Noon (to be Naj'al). ﴿(His) wrath﴾; torment and dissatisfaction. Al-A'mash read "Ar-Rijz" with Zāy (instead of Ar-Rijs) ﴿upon those who are unmindful.﴾; referring to the Divine arguments proving monotheism and prophecy.

(Qur'an 10: 101) ﴿Say,﴾ O Muḥammad to those sceptic polytheists who asked you for the signs ﴿Consider all that is in the heavens﴾, which includes the sun, moon and stars, ﴿and the earth!﴾, which includes the mountains, seas, rivers, trees and other signs. ﴿Yet neither signs nor warners are of any benefit﴾, even the messengers, ﴿to those who refuse to believe﴾; according to the Divine Knowledge.

(Qur'an 10: 102) ﴿Are they waiting for 'anything'﴾ speaking to the Makkan polytheists ﴿except the same days of those before them?﴾ among the nations who belied their messengers. Qatādah said: This refers to the Divine destiny for Noah's people, 'Ād and Thamoud. For Arabs, the word

“Ayām” (days) is used to refer to both the torment and blessing, as in: ﴿...and remind them of Allah's days 'of favour'...﴾ (14:5), as all the ups and downs are called days. “Say, ﴿Keep waiting then! I too am waiting with you.﴾”

(Qur'an 10:103) ﴿Then We saved Our messengers and those who believed.﴾ Among them after the torment was sent. ﴿For﴾ as We saved them also ﴿it is Our duty﴾ with no doubt ﴿to save the believers.﴾; by sending you O Muḥammad. Ya 'qoub read “Nunji rusulana” (We saved Our messengers) with Takhfeef (instead of Nunaji), while Al-Kisā'ī and Ḥaḥṣ read “Nunji Al-Mu'mneen” to save the believers) with Takhfeef instead of the recitation of the rest as (Nunaji) with Tashdeed. In fact, they are two eloquent dialects which are based on Anjā-Yunji-Injā' and Najjā-Yunaji-Tanji'atan, and all of them share the same meaning.

(Qur'an 10: 104) “Say, ‘O Prophet,’ ﴿O humanity! If you are in doubt of my faith,﴾ I am spreading among you ﴿then 'know that' I do not worship those you worship instead of Allah.﴾ among your idols which have no capacity to think, see, hear, harm or benefit. ﴿But I worship Allah, Who has the power to cause your death. And I have been commanded, ‘Be one of the believers,’﴾

(Qur'an 10: 105) ﴿and, ‘Be steadfast in faith﴾ Ibn 'Abbās: through your deeds, while it was said: through your soul. This means to strictly follow the religion. ﴿in all uprightness, and do not be one of the polytheists,﴾ The Messenger of Allah (P.B.U.H) said while he was standing on the pulpit: “I was not commissioned with monasticism, as the best religion is the pure Ḥanifyyah (sincere monotheism).”

(Qur'an 10: 106) ﴿and ‘Do not invoke,﴾ worship ﴿instead of Allah, what can neither benefit﴾ if you obey him ﴿nor harm you﴾ if you disobey him. ﴿—for if you do,﴾; if you worship a god other than Allah ﴿then you will certainly be one of the wrongdoers,﴾ who harm themselves by following a false worshipping way.

(Qur'an 10: 107) ﴿and ‘If Allah touches you﴾ afflicts you” ﴿with harm,﴾;

affliction and hardship ﴿none can undo it﴾ or lift it ﴿except Him. And if He intends good for you﴾; prosperity and blessing ﴿none can withhold His bounty﴾ and provision. ﴿He brings it﴾ whether it is evil or good “to whoever He wills of His servants. And He is the All-Forgiving, Most Merciful.””

(Qur'an 10: 108) ﴿Say, 'O Prophet,' ﴿O humanity! The truth has surely come to you from your Lord.﴾ This refers to the Qur'ān which includes the plain statement. ﴿So whoever chooses to be guided, it is only for their own good.﴾, as he wishes good for himself. ﴿And whoever chooses to stray, it is only to their own loss.﴾, as he deliberately hurts himself. ﴿And I am not a keeper over you.﴾ I am not a saver or a guardian over your deeds. Ibn 'Abbās said: This Verse has been abrogated by the Verse of Sword (Ayatul-Sayf- 9:5).

(Qur'an 10: 109) ﴿And follow what is revealed to you, and be patient until Allah passes His judgment.﴾; by your triumph over your enemy and by strengthening His religion. ﴿For He is the Best of Judges.﴾

Anas said: After the revelation of this Verse, the Messenger of Allah (P.B.U.H) summoned Al-Anṣār only and said: “Verily, you will encounter favouritism after me, so be patient until you meet me by the Fountain (in the Hereafter).”

Anas commented: They did not patiently endure this, so they were ordered to stick to it as Allah Almighty ordered him to do so.

‘Abdullah ibn Muḥammad ibn ‘Aqeel ibn Abu Ṭāleb said: When Mu‘āwiyah came to Al-Madinah he was welcomed by Al-Anṣār except Abu Qatādah. When he arrived, he asked him: “Why you did not welcome us?” he replied: we do not have any mounts. He said: “where are your camels used for water distribution (Nawāḍiḥ)? He said: we had slaughtered them for you and your father at the battle of Badr, as the Prophet (P.B.U.H) said at the battle of Badr: “Verily, you will encounter favouritism after me.” Mu‘āwiyah asked: what did he say, then? The Messenger of Allah (P.B.U.H) said: “so be patient until you meet me.” He said: “so be patient”. He replied: “so, we will stay patient.” As a response to this, ‘Abdur-Raḥmān ibn Thābet composed his poetic lines; (Informing Mu‘āwiyah ibn Ḥarb, the leader of the believers, that we patiently endure this and we are waiting to

account you in the Day of Judgment; the Day of Gathering).

In the Name of Allah, the Most Gracious the Most Beneficent Surat Hūd (peace be upon him), a Makkī Surah

Its words are 1915 words, and its letters are 7605 letters. It consists of 123 verses.

(This is the total of its verses according to the Kufic version, while its total verses in the first Madanī version is 122 and it's 121 in the second Madanī one.)

[1491] Abū Ṭāher Muḥammad ibn Al Faḍl ibn Muḥammad ibn Ishāq ibn Khuzaymah informed us that, related to us (my grandfather Abū Bakr Muḥammad ibn Ishāq ibn Khuzaymah)

[1492] Abū Ṭāher Muḥammad ibn Al Faḍl that, Muḥammad ibn 'Alī ibn Muḥrez related to us, Muḥammad ibn Bishr related to us, 'Alī ibn Saleḥ related to us, via Abī Ishāq via Abī Juḥayfah who said:

The Prophet of Allah is told: “O Messenger of Allah we notice that you have turned gray!’ He said: ‘The [Surah of] Hūd and its sisters have caused me to turn gray! ⁽¹⁾”

(1) [1491, 1492] The assessment of the reliability of the chain of transmitters

- This Hadeeth is weak because it is Muḍṭareb.

The authentication of Hadith

- At-Tirmidhi in Ash-Shamā’el 2/58, Abu Ya’lā in his Musnad 2/184 (880), Aṭ-Ṭabarānī in Al-Mu’jam Al-Kabeer 22/123 (318), Ad-Darāquṭni in Al-‘Ilal 206/1, and Abu Na’eem in Ḥuliāt Al-Awliā’ 4/350. All the narrations are from the route of Muḥammad ibn Bishr via ‘Alī ibn Ṣāleḥ via Abu Ishāq with the same words.

- I said: The narration of Abu Ishāq is very different to the extent that it can be described as Muḍṭareb.

- See Al-‘Ilal by Ad-Darāquṭni 1/208 and Ḥuliāt Al-Awliā’ by Abu Na’eem 4/350.

- For this difference, scholars of Hadith have different opinions regarding its authenticity. For Al-Bukhārī, it is not Sahih, as mentioned in Al-‘Ilal Al-Kabeer by At-Tirmidhi (358). Abu Ḥātem Ar-Rāzī has a different opinion. He sometimes regards the narration of Shayyḃān as Hadith Mutaṣil and sometimes regards the

[1943] Abū ‘Alī Al Husayn ibn Muḥammad -As Syūrī- informed us that, Abū Husayn ‘Alī ibn Himshad informed us, Muḥammad ibn Yunus related to us, Hātem ibn Salem Al Qazzāz related to us, ‘Amr ibn Abī ‘Amr Al ‘Abdy related to us, Yazīd ibn Abbān related to us, via Anas ibn Mālek, via Abī Bakr As Siddiq that he said: “O Messenger of Allah, you have grayed!” The Prophet (P.B.U.H) said: ‘I have been made gray-haired by Hūd (Al-Qur’ān; 11)), the calamity (Al-Qur’ān; 56)), the winds sent forth (Al-Qur’ān; 77)). what will they question one another about?’ (Al-Qur’ān; 74)). and ‘when the sun is overthrown’ (Al-Qur’ān; 81).”

‘Amr said: Yazīd told me that he saw the Prophet (P.B.U.H) in a dream and that he was reciting surat Hūd before the Prophet. After finishing his recitation, the Prophet told him: “O Yazīd, this is a recitation [of the surah], but what about crying [out of its effect]?”⁽¹⁾

Surat Hūd

In the Name of Allah, the Most Gracious the Most Beneficent

(Qur’ān 11:1) ﴿Alif-Lām-Ra. ‘This is’ a Book﴾: One of the linguists’ opinions here is that “Alif-Lām-Ra” is an a subject predicated by the phrase ﴿a Book﴾. Other linguists say that ﴿a Book﴾ predicates a hidden subject placing the implied meaning: ‘This is’ a Book.

narration of Abu Al-Aḥwaṣ as Hadith Munqaṭi’. See ‘Ilal Al-Hadith by Abu Ḥātem in Tafsir Al-Qur’ān Al-‘Adheem 1/110, 1/113.

- Al-Bazzār in Al-Baḥr Az-Zikhār 1/171: The chain of transmitters transmitted by Abu Ishāq is Muḍṭarebah.
- Similalry, Al-Ḥāfedh ibn Ḥajar mentioned it as an example of Al-Hadith Al-Muḍṭareb. See “An-Nukat ‘Alā ibn Aṣ-Ṣalāḥ” 2/774.

(1) [1943] The assessment of the reliability of the chain of transmitters

- The chain of transmitters is very weak (Ḍa’eef Jidan).

The authentication of Hadith

- It was compiled by Sa’eed ibn Manṣour in his Sunan 5/370, Ibn Sa’d in Aṭ-Ṭabaqāt Al-Kubrā 1/436, and Ibn ‘Adi in Al-Kāmel 3/664. All the narrations are through the route of Yazeed Ar-Raqāshi via Anas with the same words.
- Al-Bazzār in Al-Baḥr Az-Zikhār 1/69 through the route of Zā’dah ibn Abu Ar-Ruqād. This Hadith is Munkar, as mentioned in Taqreeb At-Tahdheeb by Ibn Ḥajar (1992). This Hadith is very weak.

﴿Whose verses are well perfected﴾: Ibn ‘Abbās said: It means that the verses of the Qur’ān are not abrogated by another book, unlike the previous divine Books and legislations abrogated by the Qur’ān. ﴿And then fully explained﴾ i.e. clarified by mentioning the regulations and what is lawful and unlawful.

Al-Hasan and Abū Al-‘Ālyah said: Its verses are well perfected through commands and interdictions then fully explained through promise and threat and reward and punishment.

Qatādah and Muqātil said: Its verses are well perfected away from falsehood.

Mujāhid said: ﴿Fully explained﴾ means to be set out clearly.

﴿‘It is’ from the One ‘Who is’ All-Wise, All-Aware.﴾

(Qur’ān 11:2) ‘Tell them, O Prophet,’ ﴿Worship none but Allah.﴾ The grammatical state of this sentence could be (raf‘) i.e. nominative case, so the implied meaning is: Worship none but Allah is included in this Book. The other possible grammatical state for this sentence is (naṣb) i.e. accusative case, out of the preposition deletion, so the implied meaning is: And then fully explained by setting out to worship none but Allah. ﴿Surely I am a warner and deliverer of good news to you from Him.﴾

(Qur’ān 11:3) ﴿And seek your Lord’s forgiveness and turn to Him in repentance.﴾ The sentence is connected to the previous one. It means to turn back to Allah by obedience and worship. Al Farrā’ said: the conjunction (thumma) here in the verse has the meaning of the conjunction (wāw) as seeking forgiveness (istighfār) and turn in repentance (tawbah) are the same.

﴿He will grant you a good provision﴾ by making you live in Abundance, safety, ease and tenderness, and not to destruct you or afflict you with drought ﴿for an appointed term;﴾ i.e. death. ﴿And graciously reward the doers of good.﴾ It means to give His grace and reward to everyone who has merit. The same Arabic expression (faḍl) is used for both the reward and the good done.

Ibn Mas‘ūd said: Whoever commits an evil deed, one evil deed is recorded for him, and whoever does a good deed, ten good deeds are recorded for him.

Then if he is punished for his evil deed in the worldly life, his recorded ten good deeds would be as is. However, if he isn't punished here in the worldly life, then his ten good deeds would be decreased to nine. Then Ibn Mas'ūd said: perish be for those whom single units (i.e. their evil deeds) exceed their dozen units (i.e. their good deeds).

Ibn 'Abbās said: whoever his good deeds exceed his evil deeds, will enter Paradise. Whoever his evil deeds exceeds his good ones, will enter Fire. Whoever his good deeds and evil deeds are equal, he will be from the people on the heights [of the barrier between Paradise and Fire], then they will enter Paradise later.

Abū Al 'Ālyah said: whoever makes a lot of good deeds, will raise up in Paradise degrees accordingly.

Mujāhid said: the sentence implies the good deed done while seeking its reward from Allah, whether it's a good speech, a deed made by hands or legs or money paid for the sake of Allah.

﴿But if you turn away, then I truly fear for you the torment of a formidable Day.﴾ It is the Judgment Day.

(Qur'ān 11:4) ﴿To Allah is your return. And He is Most Capable of everything.﴾

(Qur'ān 11:5) ﴿Indeed, they enfold 'what is in' their hearts 'trying' to hide it from Him!﴾ Ibn 'Abbās said: They hide their feelings of hatred and hostility. It was revealed in Al-Akhnas ibn Sharīq whose outward appearance and speech was impressive. He used to meet the Prophet (P.B.U.H) with what the Prophet (P.B.U.H) prefers; however, he enfolds what he hates.

Mujahid said: They enfold what is in their hearts of doubt and skepticism.

As Suddī: They give no attention to you. It comes from the Arabic expression: (thanaytu 'anani) i.e. to turn your face away from someone disregarding him.

Abdullah ibn Shaddād said: The verse was revealed in some of the hypocrites who used to unfold their chests and backs, lowering their heads

and covering their faces in order not to be seen by the Prophet (P.B.U.H).

﴿**‘Trying’ to hide it from Him!**﴾ Qatādah said: They used to unfold their hearts in order not to listen Allah’s words or remembrance.

Ibn Zayd said: That was when the disbelievers conversed privately discussing the situation of the Prophet (P.B.U.H) ﴿**‘trying’ to hide it from Him!**﴾ Mujahid said: to hide themselves from Allah the Almighty if they can.

﴿**But even when they cover themselves with their clothes,**﴾ Qatādah said: This is the ideal case of hiding oneself; to unfold his chest and cover himself with his clothes, harboring his intentions. ﴿**He knows what they conceal and what they reveal. Surely He knows best what is ‘hidden’ in the heart.**﴾

Ibn ‘Abbās recited it: (tathnawnī ṣuḍūruhum) which means that “the chests” is the subject for the verb unfold, ascribing the action to the chests.

(Qur’ān 11:6) ﴿**There is no moving creature**﴾ the purpose of the preposition (min) here is connection (i.e. it connect the word before to that after), and the meaning is; there is not a creature. The word (dābbah) in the verse means any creature moving on the earth. Others said it means any creature eating.

﴿**On earth whose provision is not guaranteed by Allah.**﴾ Allah guarantees its food and sustenance out of mercy not an obligation.

Some scholars said: The preposition (‘alā) in the verse means (min) i.e. from, so the meaning is; its provision is from Allah. The evidence to consolidate that opinion is that Mujahid interpreted this part saying: Whatever provision comes to a creature is from Allah. [It’s possible not to sustain it till it faces starvation; however, any provision comes to a creature is from Allah.]

﴿**And He knows where it lives**﴾: Its residence where it stays at day and night ﴿**and where it is laid to rest.**﴾ Allah knows its final rest is whether the place of death or where it is buried. Ibn ‘Abbās said: (mustaqarrhā) is where it dwells and (mustawda‘ahā) is where it dies.

Mujahid said: (mustaqarrhā) is in the womb [of the female] and (mustawda‘ahā) is in the backbone [of the male].

Abdullah said: (mustaqarraḥā) is the womb and (mustawda'ahā) is where it dies.

Ar Rabī' said: (mustaqarraḥā) is its days of life and (mustawda'ahā) is its place of death and resurrection.

Others said: (mustaqarraḥā) is its final destination in Paradise or Fire and (mustawda'ahā) is the grave. The evidence for consolidating this opinion is Allah's saying describing the situation of the people of Paradise and Fire:

﴿What an excellent place to settle and reside!﴾ – ﴿It is certainly an evil place to settle and reside.﴾

﴿All is 'written' in a perfect Record.﴾ All of that is written in a Preserved Tablet before Allah creates these creatures.

(Qur'ān 11:7) ﴿He is the One Who created the heavens and the earth in six Days—and His Throne was upon the waters—﴾ before the creation of heaven and earth “in six days,” and this water was on the wind.

Ka'b said: Allah created a green ruby, then He gives it an awe inspiring look so it turned to trembling water. Then He created the wind and put the water on it. after that He put the Throne upon the water.

Damrah said: Allah's Throne was upon the waters, then He created the heavens and the earth with purpose. He also created the pen and wrote what He would create and what would be take place by His creation. This Tablet glorified Allah and honored Him one thousand years before Allah's creation for every creation.

﴿In order to test which of you is best in deeds.﴾ He tests you and He knows the best which of you is the best on deeds.

[fabricated hadith, Ibn Hajar said] Abdullah ibn Umar narrated that the Prophet (P.B.U.H) said: “to test which of you is the best on mind, on steering away from what is forbidden by Allah, and on hastening towards Allah's obedience.”

Ibn 'Abbās said: [to test] which of is best in doing Allah's obedience.

Muqātil said: which of you is best in fearing Allah.

Al Hasan said: which of you is best in asceticism in dunya discarding [whatever distracting one from serving Allah in] it.

And if you "O Prophet" say, ﴿Surely you will 'all' be raised up after death,﴾ the disbelievers will certainly say, ﴿That is nothing but pure magic!﴾ The disbelievers mean the Qur'an. Those who recite "sāḥir" [instead of siḥr] they interpret it as [the disbelievers mean] the Prophet (P.B.U.H).

(Qur'an 11:8) ﴿And if We delay their punishment until an appointed time,﴾ i.e. to defer it until a fixed period of time. The origin usage for the word (ummah) in the verse is the group. It's used here for the time of punishment because it's when the group is present, as if saying; till the coming of one group and passing of another preceding it. The same usage appears in Allah's statement (interpreted): ﴿remembered 'Joseph' after a long time.﴾

They will definitely say, ﴿What is holding it back?﴾ ridiculously hastening the punishment, meaning; it's nothing.

Allah the Almighty says (interpreted): ﴿Indeed, on the Day it overtakes them, it will not be averted from them,﴾ the word (maṣrūfan) is the predicate of (laysa), ﴿and they will be overwhelmed by what they used to ridicule.﴾ It means that they will face the evil consequences of what they used to ridicule.

(Qur'an 11:9) ﴿If We give people a taste of Our mercy,﴾ bounty, ﴿then take it away from them,﴾ withdraw it, ﴿they become utterly desperate,﴾ in hardship, ﴿ungrateful﴾ to the bounty.

(Qur'an 11:10) ﴿But if We give them a taste of prosperity after being touched with adversity,﴾ after facing a trial, they say, ﴿My ills are gone,﴾ they survived the hardships, ﴿and become totally prideful and boastful,﴾ arrogant and conceited. Then Allah the Almighty makes an exception saying:

(Qur'an 11:11) ﴿except those who patiently endure and do good.﴾ They face hardships with patience, and praise Allah for bounty.

﴿It is they who will have forgiveness﴾ for their sins, ﴿and a mighty reward,﴾ i.e. Paradise.

The exception is permissible here despite of the difference between the two cases because the word (insān) is a general name including all humanity. The example for this is Allah's saying (interpreted):

﴿By the 'passage of' time! Surely humanity is in 'grave' loss, except those who have faith, do good...﴾

(Qur'ān 11:12) ﴿Perhaps you 'O Prophet' may wish to give up some of what is revealed to you;﴾ not to inform them with it after the disbelievers of Makkah's saying: come with a book not insulting our gods. ﴿And may be distressed by it because they say, ﴿If only a treasure had been sent down to him,﴾ so that he spends it, ﴿or an angel had come with him﴾ to support his allegation, said Abdullah ibn Umayyah al Makhzūmī. ﴿You are only a warner,﴾ whose duty is just to call them, ﴿and Allah is the Trustee of All Affairs.﴾

(Qur'ān 11:13) ﴿Or do they say, ﴿He has fabricated this 'Quran'!﴾ according to your allegation?﴾ Say, 'O Prophet,' ﴿Produce ten fabricated sūrahs like it and seek help from whoever you can—other than Allah—if what you say is true!﴾

(Qur'ān 11:14) ﴿But if your helpers fail you,﴾ the pronoun here is mentioned in the plural form; however, it refers to the Prophet (P.B.U.H) alone. This style is also used in another verse: “O Messengers!...﴾ (23: 51). It refers also to the Prophet (P.B.U.H) alone. Mujahid said: this pronoun here “you” refers to the companions of the Prophet. ﴿Then know that it has been revealed with the knowledge of Allah,﴾ i.e. the Qur'ān, ﴿and that there is no god 'worthy of worship' except Him! Will you 'not' then submit 'to Allah'?﴾ The style of the question here carries the imperative meaning.

(Qur'ān 11:15) ﴿Whoever desires 'only' this worldly life and its luxuries,﴾ for his deeds, “We will pay them in full for their deeds in this life.﴾ We will amply reward them for their deeds in this life.

﴿Nothing will be left out.﴾ They will be given no less. Qatādah said: whoever works with the intention and eager desire of [merely] targeting this life, Allah will reward him for his good deeds in this life, then he has nothing of good deeds to be rewarded for in the Hereafter. In contrast, the believer is rewarded for his good deeds both in this life and in the Hereafter.

[Attributed narration] Prophet Muḥammad (P.B.U.H) said: “Whoever [sincerely] does worship, then Allah will undertake his reward in this worldly life and in the Hereafter.”

The scholars have different opinions for the intended group of people here.

Some said: They are the disbelievers, as the believer desires both this worldly life and the Hereafter. However, the believer's desire for the Hereafter is stronger. The evidence for this opinion is the next verse:

(Qur'ān 11:16) ﴿It is they who will have nothing in the Hereafter except the Fire. Their efforts in this life will be fruitless and their deeds will be useless.﴾

Mujahid has another opinion for the intended group here saying: They are the people of ostentation.

Narrated ibn Al Mubarak via Ḥaywah ibn Shurayḥ that he said: al-Walīd ibn Abī al-Walīd Abū 'Uthmān reported that 'Uqbah ibn Muslim reported that Shufayy ibn Matī' al Aṣḥabī reported that he entered Al-Madinah and saw a man around whom the people had gathered. He asked:

“ Who is this?” They said: “Abū Hurayrah.” (He said):So I got close to him until I was sitting in front of him as he was narrating to the people. When he was silent and alone, I said to him: “ I ask you absolute truth if you would narrate to me a Hadith which you heard from the Messenger of Allah (P.B.U.H), That you understand and know.” So Abū Hurayrah said: “You want me to narrate a Hadith to you which the Messenger of Allah (P.B.U.H) narrated to me that I understand and know.” Then Abū Hurayrah began sobbing profusely. We sat for a while, then he recovered and said: “I shall narrate to you a Hadith which the Messenger of Allah (P.B.U.H) narrated in this House, while there was no one with us other than he and I.” Then, again, Abū Hurayrah began sobbing severely. Then he recovered, and wiped his face, and said: “you want me to narrate to you a Hadith which the Messenger of Allah (P.B.U.H) narrated while he and I were sitting in this House, and no one was with us but he and I.” Then Abū Hurayrah began sobbing severely. Then he bent, falling on his face, so I supported him for a long time. Then he recovered and said: “The Messenger of Allah narrated to me that on the Day of Resurrection, Allah, Most High, will descend to His slaves t judge between them. Every nation shall be kneeling. The first of those who will be called before him will be a man who memorized the Qur'ān, and a man who was killed in Allah's cause,

and a wealthy man. Allah will say to the reciter: ‘Did I not teach you what I revealed to My Messenger?’ He says: ‘Of course O Lord!’ He says: ‘Then what did you do with what you learned?’ He said: ‘I would stand (in prayer reciting) with it during all hours of the night and all hours of the day.’ Then Allah would say to him: ‘You have lied.’ And the angels will say: ‘You have lied.’ Allah will say to him: ‘Rather, you wanted it to be said that so-and-so is a reciter. And that was said.’ The person with the wealth will be brought, and Allah will say to him: ‘Was I not so generous with you, such that I did not leave you having any need from anyone?’ He will say: ‘Of course O Lord!’ He says: ‘Then what did you do with what I gave to you?’ He says: ‘I would nurture the ties of kinship and give charity.’ Then Allah will say to him: ‘You have lied.’ And the angels will say to him: ‘You have lied.’ Allah, Most High, will say: ‘Rather, you wanted it to be said that so-and-so is so generous, and that was said.’ Then the one who was killed in Allah’s cause shall be brought, and Allah will say to him: ‘For what were you killed?’ So he says: ‘I was commanded to fight in Your cause, so I fought until I was killed.’ Allah [Most High] will say to him: ‘You have lied.’ And the angels will say to him: ‘You have lied.’ Allah [Most High] will say: ‘Rather, you wanted it be said that so-and-so is brave, and that was said.’ “Then the Messenger of Allah (P.B.U.H) hit me on my knees and said: ‘O Abū Hurayrah! These first three are the creatures of Allah with whom the fire will be enflamed on the Day of Resurrection.’⁽¹⁾” Al-W‘ Alīd Abū al Walīd said: “So ‘Uqbah informed

(1) The assessment of the reliability of the chain of transmitters

- Its chain of transmitters is weak due to the presence of Abu Al-Waleed whose Hadith is Layyn. Yet, it is regarded as authentic from other routes as follows.

The authentication of Hadith

- It was compiled by At-Tirmidhi in his Sunan (2542)- The Book of Az-Zud- Part Ar-Riā’ and As-Sum‘ah. He said: (It is) Hassan and Ghareeb. An-Nasā’i in As-Sunan Al-Kubrā in the Book of Ar-Raqā’ q (11824), Ibn Abu Ad-Duniā in Al-Ahwāl (194), Aṭ-Ṭabarī in Jāme‘ ul-Bayān 15/266, and Ibn Al-Mundhir as in Ad-Dur Al-Manthour by As-Suyūṭī 3/584. All of them are from the route of Shafi ibn Māte’ ...

- It was compiled in Sahih Muslim with An-Nawawi explanation- The Book of Al-Imārah- Part: Who fights to show off (1905), An-Nasā’i in As-Sunan Al-Kubrā 6/3 in The Book of Al-Jihād- Part: Who fights to show off his courage. It was reported by Sulimān ibn Yasār via Abu Hurairrah in a similar manner.

me that Shufai entered to Mu'awiyah to inform him about this hadith reported from Abū Hurayrah." Mu'awiyah said: 'This has been done with these people, then how about with those who remain among the people?' Then Mu'awiyah begin weeping so intensely, that we thought that he will kill himself with excessive weeping. We said: "This man came to us to cause evil." Then Mu'awiyah recovered, wiped off his face and said: "Allah and His Messenger told the truth: ﴿Whoever desires 'only' this worldly life and its luxuries, We will pay them in full for their deeds in this life—....﴾ He recited reaching: "and their deeds will be useless.﴾

(Qur'ān 11:17) ﴿'Can these people be compared to' those 'believers' who stand on clear proof from their Lord,﴾ i.e. the Prophet (P.B.U.H). (Bayyinah) in the verse means clear expression and evidence.

﴿backed by 'the Quran as' a witness from Him,﴾ for its truthfulness. The scholars have different opinions for that "witness":

Ibn 'Abbās, 'Alqamah, Ibrahīm, Mujāhid, ad Daḥḥāq, Abū Sāli (and Abū al 'Ālyahh) and 'Ikrimah said: the witness is Jabril (P.B.U.H).

Al Ḥusayn ibn 'Alī said: the witness is the Prophet (P.B.U.H).

Al Ḥasan and Qatadah said: the witness is the tongue of the Prophet (P.B.U.H).

Muḥammad ibn al Ḥanafīyyah said: I told my father, you are the witness. His father asked: what do you mean by "the witness? Muḥammad replied: Allah's words (interpreted): "backed by a witness from Him." The father said: I hope it would be like that. However, the witness here is the tongue of the Prophet (P.B.U.H).

Others said: the witness is the Prophet's appearance, face and indications. Whoever has an intellect and reflection knows that he is a true Prophet.

Al Ḥusayn ibn al Faḍl said: the witness is the Qur'ān and its constitution and wonder, and its wide meanings conveyed in precise words.

Ibn Jurayj and Ibn Abī Najīḥ narrated that Mujahid said: the witness is an angel saving him and guiding him aright.

Others said: the witness is ‘Alī ibn Abī Ṭālib (may Allah be pleased with him).

[1494] Abū Abdullah al Qāyiny informed me, the judge Abū Ḥusayn An Naṣībī informed us that Abū Bakr as-Sabī‘eyy related to us, ‘Alī ibn Muḥammad ad-Dahhān and al Ḥusayn ibn Ibrāhīm al Jaṣṣāṣ related to us saying: Al Ḥusayn ibn al Ḥakam informed us that Ḥasan ibn al Ḥusayn related to us via ibbān via al Kalbyy via Abī Ṣ ‘Alīh via Ibn ‘Abbās who said: “those ‘believers’ who stand on clear proof from their Lord” is the Messenger of Allah (P.B.U.H), “and backed by a witness from Him” is ‘Alī (May Allah be pleased with him), his special.⁽¹⁾

[1495] The same opinion is narrated via as Sabī‘eyy who said, ‘Alī ibn Ibrāhīm ibn Muḥammad al ‘Alawyy related to us, via al Ḥusayn ibn al Ḥakam who said, Isma‘īl ibn Ṣabīḥ related to us that, ibn al-Jārūd related to us, via Ḥabīb ibn yasār via Zāthān that he said: I heard ‘Alī saying: By Him who split the seed and created the soul, if a cushion is prepared for me to rest on [entrusting the government and judgement], I will judge the people of the Torah according to the Torah, the people of the Gospel according to the Gospel, the people of the Psalms according to the Psalms, and the people of the Qur’ān to the Qur’ān. By Him who split the seed and created the soul, I know an verse for every [adult] man from Quraysh leading him whether to Paradise or the Fire. A man asked ‘Alī: What is your verse, o amīr al-mu’minīn (the Commander of the Faithful)? ‘Alī replied: “Those ‘believers’ who stand on clear proof from their Lord and backed by a witness from Him.” Messenger of Allah (P.B.U.H) is the one who stands on clear proof from His Lord, and I am the witness form Him.⁽²⁾

(1) [1494] The assessment of the reliability of the chain of transmitters

- Its chain of transmitters is very weak, due to the presence of Al-Ḥasan ibn Al-Ḥusain Al-‘Arni, Al-Kalbi, Abu Ṣāleḥ, Abu Al-Ḥusain An-Naṣībī and Habbān ibn ‘Alī.

(2) [1495] The assessment of the reliability of the chain of transmitters

- Its chain of transmitter is very weak, due to the presence of Abu Al-Jārūd who is unreliable.

[1496] The same opinion is narrated via as Sabī'ī who said, Aḥmad ibn Sa'īd al-Hamdānī related to us that he said, al-Ḥasan ibn 'Alī ibn Bazī' related to me as said, Ḥafs al Farrā' related to me, Ṣabāḥ al Farrā', Muḥārib's protégés, related to us, via Jābir ibn Abdullah ibn Yaḥya who said: 'Alī ibn Abī Tālib (May Allah be pleased with him) said: "There is no man in Quraysh, that there is no one or two verse revealed for him. A man asked: What is the verse revealed for you then? 'Alī replied: Don't you read the verse in surat Hūd; "and backed by a witness from Him"?⁽¹⁾

The speech has a deleted part implied as follows: Can those who stand on clear proof from their Lord, compared to these going in misguidance and ignorance? The same style is in the verse: ﴿Are they better' or those who worship 'their Lord' devoutly...﴾ (39:9)

Then Allah said (interpreted): ﴿and preceded by the Book of Moses 'which was revealed' as a guide and mercy?﴾ The implied subject in the verb "preceded" refers to Prophet Muḥammad (P.B.U.H), while others said it refers to the revelation of the Qur'ān. ﴿It is those 'believers' who have faith in it.﴾ The pronoun refers to the companions of Prophet Moses (P.B.U.H). ﴿But whoever from the 'disbelieving' groups rejects it,﴾ i.e. whoever disbelieves in Prophet Muḥammad (P.B.U.H) or the Qur'ān or the Torah, ﴿the Fire will be their destiny.﴾ Narrated Sa'īd ibn Jubayr via Abī Mūsā al Ash'arī that the Prophet (P.B.U.H) said: "Anyone of this people, Jew or Christian, who hears of me [and then dies] without believing in me, will be among those who go to Fire." Abū Mūsā said: I said in my heart: The Prophet (P.B.U.H) can't say something like this except from the Qur'ān. Then I found Allah's words: ﴿But whoever from the 'disbelieving' groups rejects it, the Fire will be their destiny.﴾

﴿So do not be in doubt of it. It is certainly the truth from your Lord, but most people do not believe.﴾

(1) [1496] The assessment of the reliability of the chain of transmitters

- Its chain of transmitter is very weak, due to the presence of Aṣ-Ṣabbāḥ Al-Farrā'. It was authenticated only by Ibn Ḥabbān. I did not also find the biography of some of its transmitters.

(Qurʾān 11:18) ﴿Who does more wrong than those who fabricate lies against Allah,﴾ alleging that Allah has a son or a partner?

﴿They will be brought before their Lord;﴾ those who lied and disbelieve will be brought before their Lord so that He accounts them for their deeds and rewards them. ﴿And the witnesses will say...﴾

Mujahid and al-Aʿmash said: The witnesses are the angels who recorded their deeds in the worldly life.

Aḍ-Ḍaḥḥāk said: The witnesses are the Prophets and Messengers (PBUT).

Qatadah said: The witnesses are the creation.

Narrated Safwan ibn Muḥriz:

While Ibn ʿUmar was performing the Tawaf (around the Kaʿba), a man came up to him and said, “O Ibn ʿUmar! What do you hear from the Messenger of Allah (P.B.U.H) about An Najwa [private conversation]?” Ibn ʿUmar said, “I heard the Prophet of Allah (P.B.U.H) saying, ‘**The Believer will come near (his Lord) till his Lord covers him with His screen then He will make him confess his sins. He will ask him: “Do you confess?”**’ He will say twice: “O Lord, I confess.” This will continue as long as Allah wills, then He will say: “I concealed them for you in the world, and I forgive you for them today.” Then he will be given his record, in his right hand. But as for the disbeliever or the hypocrite, (his sins) will be announced before the witnesses:

﴿These are the ones who lied against their Lord. Surely Allah’s condemnation is upon the wrongdoers,﴾

(Qurʾān 11:19) ﴿who hinder ʿothersʼ from Allah’s Path, striving to make it ʿappearʼ crooked, and disbelieve in the Hereafter.﴾

(Qurʾān 11:20) ﴿They will never frustrate Allah on earth...﴾

Ibn ʿAbbās said: Never exceed [Allah’s permissions].

Muqātil ibn Ḥayyān said: Never be beyond Allah’s reach.

Qatādah said: Never escape from Allah.

﴿And they will have no protector besides Allah,﴾ i.e. no supporters.
 ﴿Their punishment will be multiplied,﴾ i.e. increased, ﴿for they failed to hear or see 'the truth'.﴾

The scholars have different opinions for the last phrase:

Qatādah said: They are deaf to hear the truth so they don't hear it, and they don't see the guidance. This is similar to Allah's words:

﴿For they are strictly barred from 'even' overhearing 'it'.﴾ (26:212)

Ibn 'Abbās said: Allah the Almighty said that He prevents the disbelievers from His obedience in the worldly life and the Hereafter. For the prevention in the worldly life, Allah said: "for they failed to hear" His obedience, "or see 'the truth'." As for the prevention in the Hereafter, Allah said:

﴿... but they will not be able to do so, with eyes downcast﴾. (68: 42-43)

Others said: This part of the verse refers to the idols:

"They [and their idols] will never frustrate Allah on earth, and they will have no protector besides Allah. Their punishment will be multiplied, for they failed to hear or see 'the truth';" i.e. the idols.

Thus, the article (mā) in the verse means the relative pronoun [not the negation]. This opinion is ascribed to Ibn 'Abbās as well.

Others said: Their punishment will be multiplied, because they hear but they are not listening, and because they see Allah's clear proofs, while they are not considering them. Here the preposition (bā') [of the meaning of cause and effect] is deleted from the verse. It's like when you say to someone, I will reward you [for] what you did, using the preposition [in Arabic style of the sentence] or skip it.

(Qur'ān 11:21) ﴿It is they who have ruined themselves, and whatever 'gods' they fabricated will fail them.

(Qur'ān 11:22) ﴿Without a doubt, [indeed, and al-Farrā' said: definitely and inevitably] they will be the worst losers in the Hereafter﴾, compared to the other losers. However, they have loss in common.

(Qur'ān 11:23) ﴿Surely those who believe, do good, and humble themselves before their Lord will be the residents of Paradise. They will be there forever.﴾

The scholars have different meanings for “humble themselves before their Lord” [the Arabic verb (akhbat)]:

‘Aṭṭyah narrated via Ibn ‘Abbās and Qatādah who said: Turn to their Lord.

Al-Wālibyy narrated him who said: fear of their Lord.

Mujāhid said: feel assured.

Muqātil said: sincerely devote to their Lord.

Al-Akhfash said: be submissive to their Lord.

Others said: become humble.

(Qur'ān 11:24) ﴿The example of these two parties [i.e. the believers and the disbelievers] is that of the blind and the deaf, compared to the seeing and the hearing. Can the two be equal?﴾ Al-Farrā' said: The pronoun is ascribed to two groups, not the plural form, although there are four descriptions mentioned, because both the deaf and the blind are considered as one group, as both are descriptions for the disbeliever. Also, the seeing and the hearing are considered as one group, as both are descriptions for the believer. ﴿Will you not then be mindful?﴾

(Qur'ān 11: 25) ﴿Surely We sent Noah to his people. 'He said,' 'Indeed, I am sent to you with a clear warning.﴾ People of Makkah and al Basrah, and al Kisā'yy recite the first word in Prophet Noah speech as (annī) with fathah on letter 'Alif. So the meaning is, “carrying the message that I am...” . The rest recite the word as (ennī), with kasrah under letter 'Alif. So the meaning is, “he said, indeed I am...”, as the verb sent [stated at the beginning of the verse] carries the meaning of giving speech.

(Qur'ān 11: 26) ﴿that you should worship none but Allah. I truly fear for you the torment of a painful Day.﴾ Muqātil said: Prophet Noah (P.B.U.H) was sent aged 100 years, and he boarded the Ark aged 600 years. He had lived for 1050 years, and kept call his people [to worship Allah] for 1050 years. Allah the Almighty said in (Qur'ān 29: 14): ﴿and he remained among them for a thousand years, less fifty;﴾ i.e., calling them for Allah for this period.

(Qurʾān 11: 27) ﴿The disbelieving chiefs of his people said, ﴿We see you [O Noah] only as a human being like ourselves, and we see that no one follows you except the lowliest [i.e. the vilest] among us, who do so 'hastily' without thinking [i.e. upon a simple suggestion]. Mujahid said: [just] as the eye sees. Abu Amr recite the word as (bādi') with letter hamzah. Thus, the meaning accordingly is, those at first suggestion without considering carefully or considering the situation. ﴿We do not see anything that makes 'all of' you any better than us. In fact, we think you are liars.﴾

(Qurʾān 11: 28) He said, ﴿O my people! Consider if I stand on a clear proof from my Lord and He has blessed me with a mercy from Himself, [i.e. guidance and knowledge] which you fail to see﴾ i.e. was obscure and dubious to you. There is an addition in the version of the people of Kufah read: (except [for] Abā Bakr), and they read the verb in the verse as (fa'ummiyat 'laykum) with ḍammah on letter 'ayn and shaddah on letter mīm. The meaning of the verse accordingly [following the passive voice of the verb] is, it was made obscure and dubious to you. This means that they were blind to see the truth. In other words, as if Prophet Noah said, my situation is too rational to be accepted and believed; however, you don't believe. ﴿Should we 'then' force it [i.e. the clear proof and the mercy] on you against your will [i.e. you don't want it]?” He means that we can't do this.

(Qurʾān 11: 29) Allah's words (interpreted) ﴿O my people! I do not ask you for a payment for this 'message'.﴾ He means for the revelation and its delivery. It's a metaphor for an implied meaning. ﴿My reward is only from Allah. And I will never dismiss the believers, for they will surely meet their Lord [i.e. in the Day of Resurrection so that He will account them for their deeds]. But I can see that you are a people acting ignorantly.﴾ Preposition bā' in the verse has the purpose of the connection.

(Qurʾān 11: 30) ﴿O my people! Who would protect [i.e. prevent] me from Allah if I were to dismiss them? Will you not then be mindful?﴾

(Qurʾān 11: 31) Allah's words (interpreted) ﴿I do not say to you that I possess Allah's treasures or know the unseen, nor do I claim to be an angel,

nor do I say that Allah will never grant goodness [i.e. success and faith] to those you look down upon [i.e. in disdain and held of no account]. Allah knows best what is 'hidden' within them [i.e. their intention or purpose, or good or evil]. 'If I did,' then I would truly be one of the wrongdoers.﴾

(Qur'ān 11: 32) ﴾They protested, ﴿O Noah! You have argued [i.e. had a dispute and a quarrel] with us far too much, so bring upon us what you threaten us with [i.e. the torture], if what you say is true.﴾

(Qur'ān 11: 33) ﴾He responded, ﴿It is Allah Who can bring it upon you if He wills, and then you will have no escape!﴾

(Qur'ān 11: 34) ﴾My advice will not benefit you—no matter how hard I try—if Allah wills 'for' you to stray [i.e. delude]. He is your Lord [i.e. command and authority is His], and to Him you will 'all' be returned [i.e. so that He will account you for your deeds.﴾ It is a proof against al-Mu'tazilah, and al-Qadariyyah [a sect went astray in regards to predetermination, either by denying it or going to extremes in affirming it.]

(Qur'ān 11: 35) ﴾Or do they say, ﴿He has fabricated this 'Quran' !﴾? Say, 'O Prophet,' ﴿If I have done so, then I bear the burden of that sin [and the evil consequences of my crime, so that you will not be punished for my sin] ! But I am free from your sinful accusation [i.e. I will not be punished for your sins].﴾ Ibn 'Abbās said that the pronoun "he" in the verse refers to Prophet Noah (P.B.U.H), while Muqātil said that it refers to Prophet Muhammad (P.B.U.H).

(Qur'ān 11: 36) ﴾And it was revealed to Noah, ﴿None of your people will believe except those who already have. So do not be distressed by what they have been doing.﴾ This means don't grieve -and the root for the Arabic verb is (bu's)- over what they have been doing as I will destroy them and save you. At that time, Prophet Noah invoked curses upon them saying: ﴿Do not leave a single disbeliever on earth.﴾ (Qur'ān 71:26)

(Qur'ān 11: 37) ﴾And build the Ark [i.e. the ship] under Our 'watchful' Eyes﴾

Ibn 'Abbās said: under Our vision.

Ad-Dahhāk said: under Our observation.

Muqātil said: under Our knowledge.

Ar-Rabī‘ said: under Our protection.

﴿And directions﴾ Ibn ‘Abbās said: Prophet Noah hadn’t known how to build it, so Allah the Almighty revealed to him to build it the same like the breast of the bird.

﴿And do not plead with Me for those who have done wrong﴾ i.e. and don’t ask me for pardon for those disbelievers of your people ﴿for they will surely be drowned﴾ by deluge. Prophet Noah was asked not to make intercession for them before Allah. Some scholars said that this order [of not asking for intercession] is meant for his wife Wa‘ilah and his son Kan‘ān.

(Qur’ān 11: 38) ﴿So he began to build [i.e. was building or built] the Ark, and whenever some of the chiefs of his people passed by, they mocked him﴾ i.e. ridiculed him. He said, ﴿If you laugh at us﴾ today ﴿we will ‘soon’ laugh at you similarly﴾ when you look at Allah’s torment.

(Qur’ān 11: 39) ﴿You will soon come to know who will be visited by a humiliating [i.e. scorning] torment ‘in this life’ and overwhelmed by an everlasting punishment ‘in the next’﴾. The punishment is binding on them forever.

Ibn ‘Abbās said: Prophet Noah (P.B.U.H) had built the Ark for two years. Its length was 300 cubits, and its width was fifty cubits. Its height was thirty cubits into the sky. The Ark was built of teakwood. It had three levels; the lowest one was for the wild animals and beasts and vermin, the middle level was for the animals and livestock. The third level was for Prophet Noah and [the believers] with him along with their needed supply.

[discarded Hadith] ‘Āishah (May Allah be pleased with her) narrated via the Prophet (P.B.U.H) that he said: “Noah remained among his people for a thousand years, less fifty calling them for Allah the Almighty. By the end of his time [within them], he planted a tree that exponentially grew. Then he cut the tree and started to build the Ark. They were passing by him asking [about it]. He said: ‘I make an ark,’ so they mocked at him, saying: ‘you make an ark on the ground?! How it would sail?!’ He said: ‘you will [soon] come to know.’

After he had finished [building] it and the oven had burst [with water], the water increased in the roads. A child's mother was frightened for him. She loved him so much. So she went out [climbing] the mountain till she reached its [first] third. After the floodwater had reached her, she climbed with him till she reached its second third. After the floodwater had reached her, she climbed with him till she rested on it [i.e. its top]. When the floodwater had reached her neck, she raised her hands [carrying] her child, till she was drowned by the floodwater. If Allah had had mercy on someone of them, he would have had mercy on the child's mother."

[Incorrect Hadith] 'Alī ibn Zayd ibn Jud'ān narrated via Yūsuf ibn Mihrān via ibn 'Abbās that he said: The disciples asked Jesus, son of Mary (PBUT) to bring out [by Allah's Will] one of dead who witnessed the Ark so that he tell us about it. He [Jesus] went with them till reaching a sandhill. Then he took a handful of it with his hand, saying: 'Do you know what is that?' they said: 'Allah and His Messenger know best.' He said: 'It's the heel of Ḥām, son of Noah.' He said: He [Jesus] hit the sandhill by his stick, saying: 'Come to life by Allah's Will.' So he became alive nodding his head to clear the dust and [turning to] be white haired. Jesus said: "Have you died like that appearance?" He replied: No, I died when I was a youth. However, I thought that The Hour have come so I turned white haired. He [Jesus] said: Tell us about the Ark of Noah. He said: Its height was thousand cubits (and two hundred cubits), and its width was six hundred cubits. It had three levels. The lowest level was for the animals, both tame and wild, the second level was for the human beings and the highest level was for the birds. When the dung of animals increased, Allah the Almighty revealed to Noah to pinch the elephant's tail. After pinching it, a male and a female pigs fell and advanced towards the dung. After the fall of the mouse, it passed through the Ark chewing it and its ropes. As a result of the multiplying of the mice on the Ark, Allah the Almighty revealed to Noah to hit the lion between its eyes. After hitting [this part], a male and a female cat came out of its nose, so they advanced towards the mice. Jesus asked him [i.e. Ḥām]: "How did Jesus know

that the country had drowned?” He said: “He sent the crow to come with the news. It found a corpse, so it fell on it. So Noah cried asking Allah for fear for it. That’s why it is not familiar with the homes. After that, he sent the pigeon, so it came with olive leaves by its beak and mud by its legs. So Noah knew that the country had drowned.

He said: “He put the leaves around its neck, and asked Allah for affability and safety for it. That’s why it is familiar with the homes. He said: they [the disciples] said: “O Messenger of Allah, could we accompany him to our families so that he sits with us and gives us speeches?” He said: “How come for a one whose provision stopped (i.e. out of death) to follow you?” He said: He (Jesus) said to him: “Turn to dust by Allah’s Will,” so he turned to dust.⁽¹⁾

Narrated Muḥammad ibn Ishāq via ‘Ubayd ibn ‘Umayr al Laythī that he was saying: He was informed that they (i.e. people of Noah) were gripping him and choking him till he fall down unconscious. After recovering, he said: “O Allah, forgive my people as they have no knowledge.” They exceeded in their disobedience, and significantly committed sins on the earth. (Also, a long period passed over both of them while he was being severely afflicted by them.) He kept waiting for the successive generations. However, no time came but was followed by one more wicked than the one preceded. It reached the peak that the last generation said: this one was like that during the time of our fathers and grandfathers; he is insane with no reason. They accepted nothing from Prophet Noah. Thus, he complained to Allah the Almighty about their situation, crying: ﴿My Lord! I have surely called my people day and night,﴾ till he said: ﴿My Lord! Do not leave a single disbeliever on earth,﴾ etc. till the end of the story. Thus, Allah the Almighty revealed to him: ﴿And build the

(1) The assessment of the reliability of the chain of transmitters:

- Very Weak.

The authentication of Hadith:

- It was compiled by Aṭ-Ṭabarī in Jāme‘ ul-Bayān 15/311 and Tāreekh Ar-Rousul wal Molouk 1/184 through the route of ‘Ali ibn Yazeed via Yusuf ibn Mahrān who are known for their weak narrations. Ibn ‘Aṭiyyah also regarded it as weak in Muḥarar al-Wajiz 7/275 and Ibn Katheer in Tafsir Al-Qur’ān Al-‘Adheem 2/460.

Ark under Our 'watchful' Eyes and directions, and do not plead with Me for those who have done wrong [from today on], for they will surely be drowned. ﴿

Hence, Noah started to build the Ark, distracting from his people. He started to cut the wood, to smelt the iron, and to prepare the needed materials like tar and other stuff that couldn't be done except by him. His people was passing by him during his work, and was mocking at him saying: "You become a carpenter after your prophethood!" After that, Allah had made the women's wombs barren for three years; no babies were produced.

He said: the People of Torah alleged that Allah the Almighty commanded him to build the Ark of teakwood, to make it with a slanted bow, and to coat its interior and exterior with tar. Also, Allah commanded him to make its length eighty cubits and its width fifty cubits, and to make its door in the center of it. Its height was to be thirty cubits into the sky. He was also commanded to make it three levels; lowest, middle and highest, and to make holes through it. Thus, Noah did the same like what Allah the Almighty ordered him [to do].

(Qur'ān 11: 40) ﴿And when Our command [i.e. Our torture] came and the oven burst 'with water', ﴿ i.e. water gushed up out of the face of the earth; the Arabs called the face of the earth (tannūr al-ard).

This is as Noah was told: when you see the water on the face of the earth, then board [the Ark] with those who follow you. This is the opinion of Ibn 'Abbās, 'Ikrimah, az-Zuhri and Ibn 'Uyaynah.

'Alī ibn Abī Ṭālib (may Allah be pleased with him) said: (wa fāra at-tannūr) means when the dawn breaks, and the morning wears on.

Qatādah said: (At- tannūr) is the noblest and highest position on it.

Al-Ḥasan said: It is the oven used for baking. It was made of stone. It was owned by Ḥawwā' till it comes to Noah. He was told: when you see the water gushing up out of the face of the earth, then board [the Ark] with your companions. Thus, when the oven burst with water, his wife noticed it and told him. This is the opinion of Mujāhid, and the narration of 'Aṭṭīyah via Ibn 'Abbās.

The interpreters had different opinions for the position of the oven:

Mujāhid said: It was in Kufa.

(As-Surrī narrated via ash-Sha‘bī that: he was swearing by Allah that the oven didn’t burst from any position except from Kufa.) and he said: Noah built the Ark in the middle of the Kufa masjid. The oven was on the right of those who come near to Kindah gate. The bursting of water was a sign for Noah and an evidence for the destruction of his people.

Muqātil said: This oven was owned by Adam, and it was in the Levant in a place called (‘Ayn wardah).

Ibn ‘Abbās said: The oven burst in India.

“Burst” means to gush forth.

We said ‘to Noah’, ﴿Take into the Ark a pair from every species﴾

The interpreters said: the pair means two; a male and a female. The linguists said: The Arabs call each one of the two that one of them is inevitable for the other, (zawj). For example, they said: he wears two (zawj) of shoes if the one wears the pair of shoes. Also, they said that he has two (zawj) of pigeons and he is placed on two (zawj) of shackles. Similarly, Allah the Almighty said in the Qur’ān: ﴿**And He created the pairs—males and females—**﴾.

Some said: for the “pairs”, He means the two kinds and types.

Every pair is called (zawj). Al-A‘shā (the poet) said:

Every kind of brocade worn by Abū Qudāmāh is well-knitted.

So he used in the poem the word (zawj) meaning every kind.

Also, Labīd (the poet) said:

[The rain grows] attractive types of plants in silence as a group of horses prevented others from drawing near.

So he used the word (azwāj) [pl. of (zawj)] meaning the kinds and types.

Ḥafs recited the phrase (min kullin) with tanwīn here in this verse and the verse in surat al Mu‘minūn (the Believers), so the meaning accordingly is,

from every kind. The expression “two pairs” is for emphasis [since the word “pairs” implies the meaning of “two”].

﴿Along with your family—﴾ means: and take your family [into the Ark] i.e. his sons and dependents “except those against whom the decree ‘to drown’ has already been passed—﴾ to be destructed, i.e. his wife Wā‘ilah and his son Kan‘ān, ﴿and those who believe.﴾ i.e. and take [into the Ark] those who believe in you. ﴿But none believed with him except for a few.﴾ There are different opinions for their number:

Qatādah, al-Ḥakam, Ibn Jurayj and Muḥammad ibn Ka‘b al-Qarḏī said: There were only in the Ark Noah, his wife, and three of his sons; Sām, Ḥām and Yāfith, along with their wives. So the total is eight. Then Ḥām had sex with his wife in the Ark, so Noah cried asking Allah for changing Ḥām’s sperms. Thus, all his sons come dark skinned; he is the father of the Sudanese.

Al-A‘mash said: They were seven; Noah, three of his daughters in law, and three of his sons.

Ibn Ishāq said: They were ten along with their women; Noah, his sons Sām, Ḥām and Yāfith, and another six people of those believing in him.

Muqātil said: They were seventy two [believers] of men and women, and his three sons along with their women. Thus, the total number was seventy eight persons; half of them was men and the other half was women.

Ibn ‘Abbās said: There were eighty persons in the Ark of Noah, and among them was Jurhum.

Muqātil said: Noah carried with him the body of Adam (P.B.U.H) making it as a barrier between men and women, and he headed to all the [kinds of] animals, both wild and tame, the birds and others to carry them.

Ibn ‘Abbās said: The first animal that Noah carried in the Ark was the ant, and the last one was the donkey. While the donkey was entering, and after his chest is in, the Devil hang on its tail. Thus, it was unable to stand on its legs. Noah kept saying: “Woe to you! Enter.” It stood up; however, it was

unable to enter. At the end, Noah said: “Woe to you! Enter even if the Devil accompanies you.” Noah’s words were said by mistake. Thus, after it, the Devil left the donkey enabling it to enter, and the Devil entered accompanying it. Noah said to the Devil: “Why do you enter, o Allah’s enemy?” The Devil replied: “Aren’t you said: ‘Enter even if the Devil accompanies you’?” Noah said: “Go out, o Allah’s enemy.” The Devil replied: “You have no choice but to carry me with you.” It was alleged that the Devil was at the back of the Ark.

[1497] In the interpretation of Mālik ibn Sulaymān al-Harawī by part of which Abū al-Qāsim al-Ḥasan ibn Muḥammad informed me while reading to him, and gave me a license for the rest more than once: He said that Abū al-‘Abbās related to us, Rajā’ ibn ‘Abdullāh related to us via him that: the snake and the scorpion came to Noah and said: “take us [into the Ark].” Noah replied: “You are the cause of adversities, harms and afflictions; I won’t take you.” They said: “Take us and we provide you with guarantee for not harming anyone remembering you.” Thus, whoever recites, when he feels fear of them (interpreted): ﴿Peace be upon Noah among all peoples. Indeed, this is how We reward the good-doers,﴾ they won’t harm him.⁽¹⁾

(Qur’ān 11: 41) And he [Noah] said, ﴿Board it! In the Name of Allah it will sail and cast anchor.﴾

‘Abū Al-‘Uṭāridī narrated [in a mode of recitation] “mujrīhā wa mursīhā” with ḍammah over letter mīm and kasrah under both letters rā’ and sīn, as a description for Allah the Almighty Himself. He is the one who sails and anchors it.

Kufic people, except for ‘Abū Bakr, narrated [in a mode of recitation] “majrāhā” with fathah over letter mīm, and “wa mursāhā” with ḍammah over letter mīm. It’s the recitation of ‘Abdullāh ibn ‘Abbās said: “majrāhā” is its sailing, and “mursāhā” is its anchorage, i.e. its stopping on the water.

(1) [1497] The assessment of the reliability of the chain of transmitters

- Al-Ḥākem accused the compiler of being unreliable, while Mālik Al-Harwī’s narrations are weak.
- See: Tafsir Ibn Ḥabīb (170 B), Ma‘ālim ut-Tanzil by Al-Baghawī 4/177, Lubāb ut-Ta’weel by Al-Khāzin 3/304. It is reported from the Children of Israel.

Muḥammad ibn Muḥayṣin narrated [in a mode of recitation] the two words with ḍammah over letter mīm. Both are infinitive forms, so the meaning is, its sailing and its anchorage (i.e. its stopping) is in the Name of Allah. For “majrāhā”, it comes from the verb (jarā- yajrī) and its infinitive form is (jaryan) and (majran). And for “mursāhā” , it comes from the verb (rasā- yarsū) and its infinitive form is (raswan) and (marsan). The same syntactic style is in the verb (dhahaba- madhhaban) and (ḍaraba- maḍriban).

Also, 'Imru' Al-Qays, the poet, said:

I overcame a lot of challenges [To reach my beloved] ...

and guardsmen implicitly eager for my killing in secret.

So he used the form for the infinitive (my killing) in the same syntactic style used in the verse.

The rest of reciters narrated [in a mode of recitation] “mujrīhā wa mursīhā” with ḍammah over letter mīm in both, which is chosen by 'Abū 'Ubayd and 'Abū Ḥātim. Its meaning is in the Name of Allah is its sailing and its anchorage. The same syntactic style for the infinitive form is used in the following two verses: ﴿My Lord! Allow me a blessed landing﴾ and ﴿My Lord! Grant me an honourable entrance and an honourable exit.﴾ This is in the words: landing, entrance, and exit.

﴿Surely my Lord is All-Forgiving, Most Merciful.﴾

Aḍ-Ḍaḥḥāk said: when he wants its anchorage he says: in the Name of Allah, so it does. When he wants its sailing, he says: in the Name of Allah so it does.

(Qur'ān 11: 42) Allah's statement (interpreted) ﴿And 'so' the Ark sailed with them through waves like mountains. Noah called out to his son,﴾ [Kan'ān, while 'Ubayd ibn 'Umayr said that his name was Yām, and he was a disbeliever.] who stood apart, [i.e. He didn't board the Ark with Noah.] ﴿O my dear son! Come aboard with us and do not be with the disbelievers﴾ so that you would be destroyed.

(Qur'ān 11: 43) He [i.e. his son] replied, ﴿I will take refuge on [i.e. betake myself to] a mountain, which will protect me from the water,﴾ i.e. it will hinder

me. Using the same root of this verb, the Arabs named the rope used to control the head of the waterskin as (‘Iṣām) for it hinders the water from leakage.

Noah cried, ﴿Today no one is protected from Allah’s decree [i.e. Allah’s punishment] except those to whom He shows mercy!﴾

The pronoun (man) after the exception has two possible meanings: the one who has mercy on us so that He saves us; i.e. Allah the Almighty. Thus, the pronoun phrase is positioned as nominative.

The other meaning is, today no one is protected from Allah’s decree except those to whom Allah shows mercy. Thus, the pronoun phrase is positioned as accusative. The same syntactic style is used in the following verses: ﴿They will be in a life of bliss﴾ (Qur’ān 101: 7), and ﴿They were created from a spurting fluid.﴾ (Qur’ān 86: 6).

Also, the poet uses the same syntactic style saying:

[The beloved] has a quiet standing and a soft sound ... so that my heart turned to be fascinated by her.

He used the active form in Arabic with the meaning of the passive one.

﴿And the waves came between them, and his son was [turned to be] among the drowned.﴾

(Qur’ān 11: 44) Allah’s statement ﴿And it was said,﴾ [after the end of the Flood] ﴿O earth! Swallow up your water﴾ [i.e. run dry and absorb it]. And O sky! Withhold ‘your rain’. The floodwater receded [as it drained, and the Arabic infinitive form for the verb used is (ghayḍ) and (ghuyūd) and the decree was carried out [the torture (of the world) came to the end]. The Ark rested [i.e. stopped and anchored] on Mount Judi [a mountain in Al-Jazīrah (Northwest Mesopotamia) near Mosul].”

Mujāid said: “All the mountains sought to be higher to avoid being overcome by the water, and therefore the water went over them by fifteen cubits. However, Mount Judi humbled itself for Allah’s decree and therefore it was not drowned. This is why the Ark anchored upon it.”

[Both not found in authentic Hadīth books] Messenger of Allah (P.B.U.H) was narrated to say:

“[The anchorage was] at the first day of Rajab.” Also, in some narrations, “by the tenth day of Rajab, Noah boarded the Ark. He and those who were with him fasted. The Ark had sailed with them for six months. It passed by the House and circled it for seven times, as Allah raised it in order not to be drowned. The Ark rested on Mount Judi on the day of ‘Ashūrā’. Thus, Noah fasted and ordered all of those who followed him, as well as the wild and tame animals [to fast]. Accordingly, all [of them] fasted to thank Allah the almighty.”

And it was said, ﴿Away with the wrongdoing people! [i.e. destruction for the disbelievers]﴾

(Qur’ān 11: 45) Noah called out to his Lord, saying, ﴿My Lord! Certainly my son is ‘also’ of my family,﴾ and You have promised me to save me and my family.

Your promise is surely true,﴾ and unbroken ﴿and You are the most just of all judges!﴾ You judge a group to be safe and another group to be destructed.

(Qur’ān 11: 46) ﴿Allah replied, ﴿O Noah ! He is certainly not of your family—he was entirely of unrighteous conduct.﴾

The Kufic people [except for ‘Aṣim and Ḥamzah], recited it according to the mode of recitation saying, (innahu ‘amila) with kasrah under letter (mīm) and faṭḥah over letter (lām), so the word (‘Amila) is a verb and the article (ghayr) functions as an object for it. The meaning accordingly is, he worked [the deeds of] the disbelief and denial.

The rest of reciters recite it according to the mode of recitation, saying (‘amalun ghayru) with faṭḥah over letter (mīm) and ḍammah and tanween over letter (lām), so the article (ghayr) functions as a modifier for the noun (‘amalun). The meaning accordingly is, your question for Me to save your son was of unrighteous conduct.

﴿So do not ask Me [o Noah] about what you have no knowledge of!﴾ There are different modes of recitation for the word (tas’alni). Ibn Kathīr

recited it (tas' alnna) with shaddah and fathah over letter (nūn). For the people of Madinah and the Levant, they recited it (tas' alnni) with shaddah and kasrah over letter (nūn). ﴿I warn you so you do not fall into ignorance.﴾

The interpreters had different opinions for the son mentioned. Some of them said that he wasn't Noah's son. After that, they had different opinions for his identity. Some of them said that he was a bastard from another man, but Noah hadn't known that. Thus, Allah the Almighty said: ﴿He is certainly not of your family﴾ i.e. not your son. This is the opinion of Mujāhid and Al-Ḥasan.

Qatādah said: I asked Al-Ḥasan about that son, so he replied: By Allah, he wasn't Noah's son. He recited Allah's words ﴿yet betrayed them.﴾ I said that Allah the Almighty told [us] that Noah said: ﴿Certainly my son﴾ and ﴿Noah called out to his son,﴾ while you deny that! Also, the People of the Scriptures agreed on that. So, Al-Ḥasan replied: "Who takes his religion from the People of the Scripture?! They lie."

Ibn Jurayj said: "He [Noah] called him thinking him to be his son as he was born on his bed."

ʿUbayd ibn ʿUmayr said: We believe that the Messenger of Allah (P.B.U.H) stated that "The boy is for (the owner of) the bed" taking the evidence from the case of the son of Noah.

Some said: He was his wife's son, and the evidence is Noah's words, ﴿Certainly my son is 'also' of my family.﴾ He didn't say that he was his son. This is the opinion of Abī Jaʿfar Al-Baqir.

Others said: He was his legitimate son. The meaning for Allah's words, ﴿He is certainly not of your family﴾ is, he isn't of your family whom I promised you to save. They said that Prophets' wives had never committed adultery. The betrayal of both the wives of Prophets Noah and Lūṭ was of the religion, not of the bed. The wife of Prophet Noah was telling people that he is insane, and the wife of Prophet Lūṭ was telling people about [the coming of] the guests. This is the opinion [i.e. that the son was for Noah] of Ibn ʿAbbās, ʿIkrimah, Saʿīd ibn Jubayr, Aḍ-Ḍaḥḥāq and Maymūn ibn Mahrān.

'Abū Mu'āwiyah Al-Bajalī said: a man said to Sa'īd ibn Jubayr: was the one mentioned in Allah's saying ﴿certainly my son is 'also' of my family﴾ the son of Prophet Noah? 'Abū Mu'āwiyah glorified Allah for a while and then he said: No god but Allah! While Allah told His Messenger, Muḥammad, that the son was for Noah, you still deny?! For sure he was his son. However, he opposed him in intentions, deeds and religion. That's why Allah said: ﴿He is certainly not of your family﴾.

To conclude, this opinion has the priority to be accepted and is more relevant to the context explicitly given in the Qur'ān.

(Qur'ān 11: 47) ﴿Noah pleaded [at the time], My Lord, I seek refuge in You from asking You about what I have no knowledge of, and unless You forgive me and have mercy on me, I will be one of the losers﴾.

(Qur'ān 11: 48) It was said, ﴿O Noah ! Disembark [i.e. get down from the Ark on to the ground] with Our peace and blessings [in safety and security] on you and some of the descendants of those with you [on the Ark]﴾.

Most of the interpreters said: That means: [Peace and blessings are also] on generations coming after you, of the descendants of those with you of your sons. They are the believers and the people of enjoyment of their descendants. ﴿As for the others, We will allow them 'a brief' enjoyment [in the world], then they will be touched with a painful punishment from Us [in the Hereafter]﴾. Those are the disbelievers and the wretched people.

Muḥammad ibn Ka'b Al-Qarẓī said: Every male and female believer until the Day of Resurrection is included in this salutation of peace. Likewise, every male and female disbeliever until the Day of Resurrection is included in this promise of torment and pleasure.

Aḍ-Ḍaḥḥāk said: Some people alleged that those who drowned of the children are with their parents in the Fire, which is incorrect. On contrary, the children are the same like the birds and the rest of those whom Allah drowned with no sin committed. Rather, their appointed time came so they died. However, for the people present of the women and men, they were

drowned as a punishment of Allah in the world, then they would end up in the Fire in the Hereafter.

(Qur'ān 11: 49) ﴿This [i.e. what I mentioned] is one of the stories [news] of the unseen, which we reveal to you 'O Prophet'. Neither you nor your people knew it before this [i.e. before Allah's telling for you]. So be patient [with practicing Allah's commands and delivering His message, and with the hurtful things you receive from the disbelievers, just as Noah was patient]! Surely the ultimate outcome [final result of happiness, triumph and victory] belongs 'only' to the righteous﴾ as it was for, as He said, the believers of the people of Noah and the rest of nations.

(Qur'ān 11: 50) Allah's statement ﴿And to the people of 'Âd We sent their brother Hûd [by blood, not by religion]. He said, ﴿O my people! Worship Allah [without any associates. Most of usage for 'worship' in the Qur'ān means monotheism.] You have no god other than Him. You do nothing but fabricate lies 'against Allah'.﴾ You are only making up lies in claiming that he has a partner.

(Qur'ān 11: 51) ﴿O my people! I do not ask you for any reward [wage] for [delivering] this 'message'. My reward is only from the One Who created me.﴾ The word (fiṭrah; i.e. creation) means to bring the creation into existence for the first time.

﴿Will you not then understand?﴾ The Messengers (P.B.U.T) said that as their nations alleged that they want to take possession of their nations' wealth by force.

(Qur'ān 11: 52) ﴿And O my people! Seek your Lord's forgiveness﴾ i.e. believe in Allah so that He forgives you, as seeking forgiveness here means the belief.

﴿and turn to Him in repentance﴾ because of your worshipping others with Him and your previous sins.

Al-Farrā' said: it means: and turn to Him in repentance, as both turning in repentance and seeking forgiveness are the same.

﴿He will shower you with rain in abundance﴾ i.e. successive rain.

Muqātil ibn Ḥayyān said: continuous (rain).

Ibn Kaysān said: heavy and abundant (rain).

﴿And add strength to your strength﴾ i.e. extra strength. [He said that] as [it was narrated that] Allah the Almighty had restrained them from rains for three years (and made the wombs of their women to be barren). Thus, Prophet Hūd told them that if they believed in Allah [alone], Allah would revive their earth and supply them with wealth and children.

﴿So do not turn away, persisting in wickedness [i.e. disbelief].﴾

(Qurʾān 11: 53) ﴿They argued, ﴿O Hūd! You have not given us any clear proof﴾ or evidence for what you have said so that we can accept your speech.

﴿and we will never abandon our gods upon [because of] your word﴾ Arabs use both prepositions; (‘an; on) and (bā’; because of) in replacement of each other, ﴿nor will we believe in you﴾ i.e. accept what you say.

(Qurʾān 11: 54) ﴿All we can say is that some of our gods have possessed you with evil﴾ It means that his way of differing with them and insulting their gods is purely for their gods afflicted him with madness and insanity. They alleged that their only explanation for his sayings and deeds is that.

﴿He [Hūd] said [to them], ﴿I call Allah to witness [on what is in my heart], and you [O, my people] too bear witness, that I ‘totally’ reject whatever you associate.﴾

(Qurʾān 11: 55) ﴿with Him ‘in worship’ [i.e. of idols]. So let all of you plot against me [i.e. let you and your idols practice an artifice against me] without delay!﴾

(Qurʾān 11: 56) ﴿I have put my trust in Allah—my Lord and your Lord. There is no living creature that is not completely under His control.﴾

Ad-Ḍaḥḥāk said: (Allah is the One Who(gives life and causes death (for all the living creatures).

Al-Farrā’ said: (All the living creatures) are under His power and authority.

Al-Qutaybī said: under His power, as (the Arabic expression used for) the one whom you take by the forehead, means that he is under your power.

Ibn Jarīr said: the forehead is specifically mentioned, because the Arabs use it that way to express lowness and submission of a person. So when they say that the forehead of a person is by the hand of another, means that the first is totally submissive and under control of the second. Also, when the Arabs used to free a captive by grace, they cut off his forehead to express superiority over him. Thus, Allah gives them a proverb that they are familiar with in their speech.

﴿Surely my Lord's Way is perfect justice.﴾ My Lord is on the straight path (the truth); He rewards the doer of good for his good and punishes the doer of evil for his disobedience. Allah does not wrong anyone in the least, and He accept nothing but Islam.

Some interpreters said that there is an implied meaning in this sentence of the verse: surely my Lord guides you, urges you or leads you to a straight path.

(Qur'ān 11: 57) Allah's statement, ﴿But if you turn away, [then say to them, O Muḥammad] I have already delivered to you what I have been sent with. My Lord will replace you with others.﴾ Allah will destruct you, and substitute other people for you. They will worship Him alone.

﴿You are not harming Him in the least.﴾ Your refusal and turning away only harm you.

Some said that it means that they can't cause harm for Allah if He intends their destruction or if He does so.

Some others said that it means that if Allah destructs them, this will never cause deficiency or harm to Him. For Allah, your being existed or not are the same.

﴿Indeed, my Lord is a 'vigilant' Keeper over all things,﴾ i.e. a Constant Preserver over everything. The preposition (‘alā; on) in the verse means (over). The meaning is, He protects me from the evil you plot against me.

(Qur'ān 11:58) Allah's statement, ﴿When Our command [i.e. punishment] came, We rescued Hûd and those who believed with him [narrated to be four

thousands] **by a mercy** [grace] **from Us, saving them from a harsh torment** i.e. the wind. Others said that the harsh torment refers to that of the Hereafter. Thus, the meaning is we save (the believers) from the torment in the Hereafter the same as We did in this world.

(Qur'ān 11: 59) ﴿**That was 'Ād.**﴾ The pronoun refers to the tribe (of 'ād). ﴿**They denied the signs of their Lord, disobeyed His messengers.**﴾ It refers to only Hūd as he was the only Messenger sent to them. The same style is in the verse said: ﴿**O messengers! Eat from what is good and lawful...**﴾ It refers to Prophet Muḥammad (P.B.U.H) alone.

The plural form is used here because disobeying one Messenger means that the one disbelieves in all the Messengers. ﴿**And followed the command of every stubborn tyrant**﴾ that neither accepts the truth or submits to it.

Abū 'Ubaydah said: the Arabs use the expressions ('ānīd, 'anūd and mu'ānid) for the one who contends with you obstinately. That is why the vein flowed with blood and did not cease to flow is called ('ānid; stubborn).

Ar-Rājiz said:

I'm an old man who can't bear separation [from the companions].

(Leaving companions is one of the meanings used for the root of the word 'ānid; stubborn').

(Qur'ān 11: 60) ﴿**They were followed** [i.e. ensued to and pursued] **by a curse** [i.e. expulsion, distance, punishment and destruction] **in this world, as they will be on the Day of Judgment.** [So they were cursed in this world and (would be so) in the Hereafter as well.] **Surely 'Ād denied** [i.e. disbelieved (in), and the preposition (in) is understood from the context since the Arabic verb used here—like many other Arabic verbs—can work with the preposition or without it,] **their Lord.**﴾ Others said that the meaning of the sentence is: they conceal Allah's favor.

﴿**So away with 'Ād, the people of Hūd.**﴾ The infinitive noun 'Bu'd' in the verse has two meanings:

One of them is the opposite of the word, near. So the derived forms from this infinitive noun are ‘ba‘uda, yab‘udu, bu‘dan’. The other meaning for it is destruction. Its derived forms accordingly are ‘ba‘ida, yab‘adu, bu‘dan’.

(Qur’ān 11: 61) Allah’s statement ﴿And to the people of Thamūd We sent their brother Ṣāliḥ. He said, ﴿O my people! Worship Allah. You have no god other than Him. He ‘is the One Who’ produced you [i.e. initiated you] from the earth [as Adam was created from the earth and they are his offspring] and settled you on it [i.e. made you its settlers and dwellers].﴾

Ibn ‘Abbās said: enabled you to live on it.

Aḍ-Ḍaḥḥāk said: prolonged your life.

Mujāhid said: the verb here is from the word ‘Al-‘umrā’ which means that [Allah] provided it for you as long as you live.

Qatādah said: provided it for you as long as you were settled therein.

﴿So seek His forgiveness and turn to Him in repentance. Surely my Lord is Ever Near [from the one who has hope in Allah], All-Responsive [to prayers of the one who prays to Him].﴾

(Qur’ān 11: 62) Allah’s statement ﴿They [i.e. the people of Thamūd] argued, ﴿O Ṣāliḥ! We truly had high hopes in you before this [speech i.e. we had hoped you would be of a leading position among them. Others said: we thought that you would return to our religion.] How dare you forbid us to worship what our forefathers had worshipped [of idols]? We are certainly in alarming doubt about what you are inviting us to.﴾ They describe his call to occasion suspicion and to result in it. The Arabs use the verb ‘arībuhu’ and its infinitive noun ‘irābatan’ meaning that I made doubt to reach him by some act.

Al-Hudhalī said:

....

When I used to come to him after absence,
 He wiped my neck and grasped my clothes ...
 As if my appearance made doubt to reach him.

(Qurʾān 11: 63) He responded, ﴿O my people! Consider if I stand on a clear proof from my Lord and He has blessed me with a mercy [i.e. prophethood and wisdom] from Him. Who could help me against Allah [i.e. save me from Allah's punishment] if I were to disobey Him? You would only contribute to my doom.﴾

Ibn ʿAbbās said: [increase me not but] reflection in your loss.

Al-Farrā' said: great error.

Al-Ḥusayn ibn Al-Faḍl said: (Prophet) Ṣāliḥ was not in loss when he told them, ﴿You would only contribute to my doom.﴾ Rather, the meaning is you increase me by your speech nothing but to (let me) ascribe you to loss. It is like the Arabs saying 'fassaqtuh' and 'fajjartuh' meaning to ascribe him to disobedience and transgression. Similarly, they say 'khasrtuh' meaning to ascribe him to loss.

(Qurʾān 11: 64) Allah's statement ﴿And O my people! This she-camel of Allah is a sign for you.﴾ The word 'Āyah; sign' is accusative for it is a circumstantial and for being cut off.

﴿So leave her to graze 'freely' on Allah's earth [of the grass and plants, as you are not responsible for its provision or food] and do her no harm [by killing or slaughtering], or a swift punishment will overtake you [i.e. destruct you if you kill it]!﴾

(Qurʾān 11: 65) But they killed her, so he [Ṣāliḥ] warned 'them', ﴿You have 'only' three 'more' days to enjoy life [to live] in your homes [then you will be destructed]—this is an unfailing promise [i.e. will not be belied]!﴾ Others said that it means no false included.

(Qurʾān 11: 66) Allah's statement ﴿When Our command came, We saved Ṣāliḥ and those who believed with him by a mercy from Us [a grace and a protection from Us] and spared them the disgrace [i.e. torture and

humiliation] of that Day.﴾ Al-Kisā'ī and Nāfi' recited (in their modes of recitation) the word 'yawma'idh' with fathāh over letter mīm, both here and in surat Al-Ma'ārij (Ways of Ascent).

﴿Surely your Lord 'alone' is the All-Powerful, Almighty.﴾

(Qur'ān 11: 67) ﴿And the 'mighty' blast [i.e. of Jābrīl] overtook the wrongdoers [(who) disbelieve in it], so they fell lifeless [i.e. fallen destructed] in their homes,﴾

(Qur'ān 11: 68) ﴿as if they had never lived there. Surely Thamūd denied their Lord.﴾ Ḥafṣ and Ḥamzah recited (in their modes of recitation) the word 'thamūd' with fathāh over letter dāl, not with tanwīn here in this verse and also in surat Al-Furqān (the Standard), and Al-'Ankabūt (the Spider).

﴿So away with Thamūd!﴾ Al-Kisā'ī recited (in his mode of recitation) the word 'thamūd' with kasrah and shaddah over letter dāl.

(Qur'ān 11: 69) Allah's statement ﴿And surely Our messenger-angels came to Abraham [(P.B.U.H), the close friend of Allah] with good news [of a son i.e. Iṣḥāq and Ya'qūb, and of the destruction of the people of Lūṭ].﴾

There are different opinions for the number of angels:

Ibn 'Abbās said: they were three; Jābrīl, Mikā'il and Isrāfīl.

Aḍ-Ḍaḥḥāk said: nine.

As-Suddī said: (they were) eleven angels looked like handsome faced youths.

﴿They greeted 'him [Ibrāhīm] with', ﴿Peace!﴾ [It's an accusative noun depending on the verb of greeting, as peace is a type of saying used for greeting.] And he replied, ﴿Peace﴾ [be upon you or for you! (So "peace" here is a subject.) Some said that "peace" is in the nominative case of (raf') out of narration (for the speech). It's similar to the style used in Allah's statement ﴿Say, 'O Prophet,' ﴿Praise be to Allah﴾ (Qur'ān 27: 59), and ﴿saying, 'Absolve us.'﴾ (Qur'ān 2:58).

Ḥamzah and Al-Kisā'ī recited the word as 'silm'; (peace) with kasrah and without 'alif (instead of salām), here and also in surat adh-Dhāriyāt (the Winds

Scattering [Dust]). It is the same also in the version of muṣḥaf [written by] ‘Abdullāh. Thus, the meaning for the phrase is you are secure from evil; no wars between us. Others said that ‘silm’ and ‘salām’ have the same meaning. Their structure is similar to other Arabic expressions carrying the same meaning, like ‘ḥil’ and ‘ḥalāl’ (i.e. lawful), or ‘ḥurm’ and ‘ḥarām’ (i.e. unlawful).

Al-Farrā’ narrated:

We passed by [them] so we greeted them with peace and receive peace ...
Like the thunder lit up the clouds.

So he used the word ‘silm’ meaning peace.

❖ **Then it was not long before** [i.e. he left with haste so that] **he brought them’ a ‘fat,’ roasted calf.** ❖ The position of the (‘an) clause is accusative out of the deletion of the preposition (bā’) before the particle (‘an).

Ibn ‘Abbās said: (the calf) was roasted upon stones heated in a hole dug in the ground.

Qatādah and Mujāhid said: (it was) roasted and (there was) heated stones put upon it.

Shimr ibn ‘Atṭyah said: (it was) roasted and the moisture dripped from it.

Abū ‘Ubaidah said: anything you heat is called (ḥanīth or maḥnūdh). Also, they apply the same epithets to a horse when one urges on it, and then throws upon it coverings so that it might sweat.

(Qur’ān 11: 70) Allah’s statement ❖ **And when he saw that their hands did not reach for the food** [i.e. the calf], **he became suspicious** [i.e. he felt estranged] **and fearful of them** ❖ and conceived a fear of them.

The Arabs use the verb (nakira) and (‘Ankara) for the same meaning; i.e. felt estranged.

Al-‘A‘shā (the poet) said:

She felt estranged from me for nothing changes ... except for gray hair [spreading] and baldness.

So he used the two verbs (nakira) and (‘Ankara) for the same meaning in one verse of the poem.

Muqātil said: fear fell into his (i.e. Ibrāhīm's) heart.

Al-'Akhfash said: fear pervaded his heart.

Al-Farrā' said: (he) feared.

Al-Ḥasan said: (fear) occurred in his mind.

The origin of the infinitive noun (wujūs) is to enter (into something) as if the fear enters into the heart of a man.

Qatādah said: (this fear was) because that when a guest came to them and then didn't eat their food, they thought that he didn't come for good news and that evil occurred in his mind.

﴿They reassured 'him' [saying], ﴿Do not be afraid [O, Ibrāhīm] ! We are [angels of Allah] sent 'only' against the people of Lot.﴾

Al-Wālibī said: when Ibrāhīm had known that they were angels, he feared that his people and him might be the intended (group) for the torture. Angels used to be sent for torture at that time. This meaning is found also in Surat Al-Ḥijr: ﴿We do not send the angels down except for a just cause [i.e. for the torture]...﴾ (Qur'ān 15:8)

Thus, the angels told Ibrāhīm: ﴿Do not be afraid! We are 'angels' sent 'only' against the people of Lot,﴾ not your people.

(Qur'ān 11: 71) Allah's statement ﴿And his wife [i.e. Sārah bint Hārūn ibn Nāḥūr ibn Sārūgh ibn 'Arghwā ibn Fāligh, and she was Ibrāhīm's cousin] was standing by﴾ [behind the veil hearing the speech of both Ibrāhīm and the angels].

Some said: she was standing to serve the Messengers (i.e. the angels) and Ibrāhīm was sitting with them.

This meaning was narrated in Ibn Mas'ūd's mode of recitation said: "and his wife was standing and he was sitting."

﴿So she laughed.﴾ They give different opinions for the cause of her laugh:

As-Suddī said: When Ibrāhīm placed the food before them, and they didn't eat, he feared of them thinking that they were thieves.

Thus, he said, "Will you not eat?"

They said, "O Ibrahim! Verily, we do not eat food without a price."

Ibrahim then said, "Verily, this food has a price."

They said, "What is its price?"

He said, "You must mention the Name of Allah over it before eating it and praise Allah upon finishing it."

Jibril then looked at Mikhail and said, "This man has the right that his Lord should take him as an intimate friend."

When Ibrāhīm and Sārah saw that the angels' hands didn't reach for the food, Sārah laughed and said, "What amazing guests we have. We serve them ourselves, showing them respect and they do not eat our food."

Qatādah said: she laughed for the heedlessness of the people of Lūt while the torture had drawn near.

Muqātil and Al-Kalbī said: she laughed for the fear of Ibrāhīm of three persons despite of being among his servants and dependents.

Ibn 'Abbās and Wahb said: she laughed wondering of having a child despite of the old age both of her and her husband.

Some said: Allah's statement ﴿so she laughed﴾ is driven back in meaning. Thus, the sentence intended meaning is; and his wife was standing by, then We gave her good news of 'the birth of' Isaac, and, after him, Jacob, so she laughed. and then Allah's statement ﴿She wondered, ﴿Oh, my! How can I have a child in this old age...﴾ (Qur'ān 11: 72)

Others said: she laughed out of feeling safe from them after they said, fear not.

Mujāhid and 'Ikrimah said: the verb (ḍaḥikat; laughed) means that she menstruated immediately.

The Arabs use the verb (ḍaḥikat) for the hare when she menstruated. Also, the poet said:

Menstruation of the hares [while standing on] the rock ... is similar to the blood of the belly on the day of the war.

So he used the infinitive noun of the verb (ḍaḥika) meaning to menstruate.

﴿Then We gave her good news of the birth of Isaac, and, after him, Jacob.﴾

Ibn ‘Abbās and Ash-Sha‘bī said: the one after is the grandson.

The reciters have different modes of recitation for the word “Ya‘qūb”:

Ibn ‘Amer, Ḥafṣ and Ḥamzah recited it with faṭḥah over its last letter, so the word is an accusative noun whether by deleting the preposition with (bā’), i.e. and follow Ishāq with Ya‘qūb, or by being positioned as an object for a hidden verb, i.e. We grant him Ya‘qūb.

Others recited “Ya‘qūb” with ḍammah over its last letter, so the word is positioned as a predicate for the particle of the modifier.

(The meaning of this part is,) after she had had the good news of the birth of the son and the grandson, she hit her face out of wonder.

(Qur’ān 11: 72) Allah’s statement ﴿She wondered, Oh, my [the vocative particle (yā) aimed at lamentation, and the origin for the expression used is (ya wayltāh)]! How can I have a child in this old age, [Ibn Ishāq narrated that she aged then ninety years, while Mujāhid narrated that she was ninety nine] and my husband [they call the husband as the woman’s (ba‘l) because he is in charge of his wife. Similarly, they give the same word for the owner of something, and for the palm tree that takes water meeting its need from rain sufficing it so that it doesn’t take water from the rivers] here is an old man?﴾ The last phrase is an accusative noun out of being a circumstantial accusative or for being cut off. Mujāhid narrated that Prophet Ibrāhīm aged then one hundred years, while Ibn Ishāq narrated that he was one hundred and twenty.

﴿This is [i.e. what I have good news of,] truly an astonishing thing!﴾

(Qur’ān 11: 73) Allah’s statement They responded, ﴿Are you astonished by Allah’s decree? May Allah’s mercy and blessings be upon you, O people of this house [Ibrāhīm’s house]. Indeed, He is Praiseworthy, All-Glorious.﴾

As-Suddī said: Sarah said to Jabril, what is the evidence for that? So he took a dry branch in his fingers squeezing it so it turned to be green. So

Ibrāhīm said: then this son will be sacrificed for Allah's sake.

(Qur'ān 11: 74) Allah's statement ﴿Then after the fear had left Abraham, and the good news [of Ishāq and Ya'qūb] had reached him, he began to plead with Us for the people of Lot.﴾

(Qur'ān 11: 75) Allah's statement ﴿Truly, Abraham was forbearing, tender-hearted, and ever turning 'to his Lord'.﴾ There is an implied meaning here, i.e. he kept litigating with Us. Others said, he kept speaking with Us, as Ibrāhīm doesn't litigating with his Lord; rather, he ask him. The majority of the interpreters said that the implied meaning is that Ibrāhīm litigates with Our Messenger-angels. That is when the angels said ﴿We are going to destroy the people of this city 'of Sodom'.﴾

He said to them: Consider this: if there were fifty Muslims among them, would you destroy them? They said: No. He said: Or forty? They said: No. He said: Or thirty? They said: No. until he reached ten. They said: No. He said: Five? They said: No. He said: Consider this: if there is a Muslim man in it, will you destroy it? They said: No. Thus, He [Ibrāhīm] said, ﴿But Lot is there!﴾ They responded, ﴿We know best who is there. We will certainly save him and his family—except his wife, who is one of the doomed.﴾

Ibn Jurayj said: There were four millions in the cities of Lūt's people.

Qatada said in this verse: We do not see the believer except that he defends the believer (i.e. brother) when he is absent.

At that time, the Messengers (angels) said to Ibrāhīm:

(Qur'ān 11: 76) Allah's statement 'The angels said,' ﴿O Abraham! Plead no more [i.e. leave off debating about them and disregard this statement]! Your Lord's decree [i.e. the punishment of your Lord] has already come, and they [i.e. people of Lūt] will certainly be afflicted with a punishment [coming to them] that cannot be averted [i.e. cannot be turned back or prevented]!﴾

(Qur'ān 11: 77) Allah's statement ﴿When Our messenger-angels came to Lot, he was distressed﴾ [i.e. was anguished by their coming to him, and the passive

voice is commonly used in Arabic in this style,] **and worried by their arrival** [i.e. he was unable to endure the affair]. **He said, ﴿This is a terrible day﴾** i.e. a dreadful day, as if it is draw together to evil and affliction. Similarly, the Arabs use the word (‘šābat ar-ra’s) derived from the same root for the headband.

(This expression is also used in poetry.) ‘Adī ibn Zayd said:

I was brave in troubles, and didn’t escape ... but they let you enter in a terrible day.

Another poet said:

If you don’t let Bakr ibn Wa’il satisfied ... you will face a terrible day in Iraq.

Ar-Rājiz said:

A terrible day where the heroes are drawn together and beaten ... as one does the selem [a tree having thrones].

This is because Lūt (P.B.U.H) did not know that they were the Messengers of Allah Almighty in that situation, and he knew from his people what they were doing in terms of committing immorality, so he feared his people for them and knew that he would need to defend his guests.

Qatādah and As-Suddī said: The angels came out from (house of) Ibrahim (P.B.U.H) towards the city of Lūt. They came to Lūt in the middle of the day, while he was in his land working in it. Allah Almighty said to them: Do not destroy them (people of Lūt) until you bear four testimonies against them. The angels requested Lūt’s hospitality, so he went with them. After a while, and during his walk, he asked the Messenger-angels: Don’t you know the matter of the people of this city? They said: What is their matter? He said: I testify by Allah that it is the worst city on earth, and he said that four times. Then they entered his house with him, and no one knew about it except the people of Lūt’s house. After that, his wife went out and told her people, and said: There are men in Lūt’s house whose faces we have never seen.

(Qur’ān 11: 78) Allah’s statement ﴿**And ‘the men of’ his people—who were used to shameful deeds** [before they came to Lūt, they were used to have

intercourse with men through the anus]—**came to him rushing**. ﴿Ibn Abbās, Qatādah and As-Suddī said: hastening. Mujāhid said: hurrying. Aḍ-Ḍaḥḥāk said: running. Ibn ‘Uyaynah said: as if they were being pushed.

Shimr ibn ‘Atṭyyah said: a kind of walk between hurry and leap. Al-Ḥasan said: a kind of walk between two kinds.

The linguists said: the word (ahra‘a) means that the man is trembling out of cold, anger or fever, and (muhra‘) means that he is hurried and eager.

Muhalhal said:

They came rushing as captives ... we lead in humiliation.

Ar-Rājiz said: eagerly rushing towards him.

He [Lūt] pleaded [with them not to commit the shameful deed with his guests when they intend to do so thinking that they were young men], ﴿**O my people! Here are my daughters ‘for marriage’—they are pure for you.**﴾ He means to let his people marry his daughters to prevent his guests from them.

Al-Ḥusayn ibn Al-Faḍl said: he implied the condition of being Muslims (before marriage).

Others said: Perhaps at that time it was permissible for him to marry his daughters to the infidels, just as the Prophet (P.B.U.H) married his two daughters to ‘Utbah ibn Abi Lahab and Abi Al-‘Aās ibn Ar-Rabi‘ before the revelation, and they were infidels.

Mujāhid and Sa‘īd ibn Jubayr said: he means the women from among his nation as every Prophet is like a father to his nation.

In one mode of recitation, “The Prophet has a stronger affinity to the believers than they do themselves. And his wives are their mothers. And he is their father.”

Others said: They had two obeyed master, so he wanted to marry them his two daughters, Za‘ūra and Rīthā.

In Allah’s statement, ﴿**they are pure for you**﴾ the majority of the reciters read the word (aṭharu) with dhammah for being nominative, while Al-

Ḥasan and ʿĪsā ibn ʿUmar read (aṭhara) making it accusative for being a circumstantial accusative. The pronoun (hunna) is a pillar (in the sentence).

One may say: what is the significance in using the word of purity in comparative form when he mentions marriage to his daughters, which gives the meaning that marrying men also shares a sense of purity? The answer is, this comparative form used (purer) is not for its literal meaning, so it doesn't reflect any sense of sharing in purity. This style is commonly used in Arabic. For example, when people say, Allah is the Greatest, does that mean that there is anyone shares greatness with Allah so that Allah is greater than this one?!

Also, the evidence is what is narrated that ʿAbū Sufiān said on the Battle of ʿUḥud, “O Hubal, be high! On that the Prophet (ﷺ) said to ʿUmar, “Say, Allah is Higher and more Sublime.” Yet, Hubal had never been high.

﴿So fear Allah, and do not humiliate me by disrespecting my guests.﴾ It means don't disgrace me and humiliate me concerning my guests by asking to commit what they hate to give while I can't defend them against you. Others said, he means don't grieve me (by harming) them. The Arabs use (khazya, yakhzā, khizyan) meaning humiliation, and they use ((khazya, yakhzā, khizāyatan) meaning displeasure.

Dhu Ar-Rimmah said:

Displeasure incurred him (i.e., the ox) after his round, on the sand and mixed with anger.

﴿Is there not 'even' a single right-minded man among you?﴾

Righteous man of reason. Ibn ʿAbbās said: it means, a man encouraging good and forbidding evil.

(Qurʾān 11: 79) Allah's statement ﴿They argued,﴾ [O, Lūt] You certainly know that we have no need for your daughters [i.e. they are not our spouses so that we have a right to marry them]. You already know what we desire [of lusting after men]! ﴿

(Qurʾān 11: 80) Allah's statement ﴿[At that time,] he [Lūt] responded,﴾ If only I had the strength [i.e. a group of defenders and supporters to resist you]

or could rely on a strong supporter [i.e. join an influential family]. ﴿

They said: Allah did not send any Prophet after him, except amidst (an influential family) among his people.

When Allah's Messenger (P.B.U.H) recited this verse, he said, "**May Allah bestow His Mercy on Lot. He betook himself to a powerful support --(meaning Allah, the Mighty and Sublime.)**

Ibn 'Abbās and people of interpretation said: Lūt closed his door and the angels were with him in the house. He argued with his people and appealed to them from behind the door, while they were trying to mount upon the wall.

When the angels saw what Lūt had been faced with terrible and tiredness for their sake, they said:

(Qur'ān 11: 81) Allah's statement **The angels said, ﴿O Lot! [you rely on a strong supporter and they will certainly be afflicted with a punishment that cannot be averted.] We are the messengers of your Lord. They will never reach you.﴾** Open the door and let us face them. So he opened the door and they entered. Then, Gabriel (P.B.U.H) sought permission from his Lord in their punishment, so he permitted him, so he stood up in his real, and spread his wings. He has two wings, and he has a scarf of pearls arranged, and he has shining teeth and a polished forehead. And his head is knitted like coral. He is white like the snow. His feet look like green. He struck their faces with its wings, obscuring their eyes and blinding them, so that they did not know the way and could not find their way to their homes. Thus, they left saying: "Survival, salvation!" Indeed, in the house of Lūt, there is the most enchanting people on earth. They bewitched us, and they said: O Lūt, as you are until morning, threatening him. After that, Lūt said to the angels: When will they be destructed? They said: Morning. He said: I want it to be nearer than that. Shall you destroyed them now?

Then they said to him:

﴿**So travel with your family** [O, Lūt]” The Hijāzis recite the verb with a dropped glottal stop, as being derived from the verb (sarā, yasrī), considering

the verb in Allah's statement, ﴿and the night when it passes [yasr in Arabic] !﴾ (Qur'ān 89: 4)

The rest of reciters recite it with a realized glottal stop, considering the verb in Allah's statement, ﴿Glory be to the One Who took ['asrā in Arabic] His servant 'Muḥammad' .﴾ (Qur'ān 17: 1)

Both modes of recitation (for the verb) have the same meaning.

﴿In the dark of night...﴾ Ibn 'Abbās said: during a portion of the night. Aḍ-Ḍaḥḥāk said: (when) a part of the night remains. Qatadah said: once its first part went. Al- 'Akhfash said: after a portion of night. Others said: after being quiet.

All these opinions are close (in meaning).

﴿and do not let any of you look back, except your wife.﴾

Ibn Kathīr and 'Abū 'Amr recite the word ('imra' atuk) with (raf') case, as being nominative noun excepted from the action of looking back. Thus, the meaning is, and do not let any of you look back, except your wife who will look back and then destroyed. Prophet Lūt took her with him, and he forbade all those who travel at night with him from looking back except his wife. When she heard the inevitable destruction, she turned and looked back. When she looked she said, "O, my people!" Thus, a stone came down from the sky and killed her.

The rest of reciters recite the word ('imra' atak) with (naṣb) case, as being accusative noun excepted from the action of travelling in the night. Thus, the meaning is, so travel with your family in the dark of night except your wife i.e. don't take her in your travel and leave her among her people as she love them. This meaning is conveyed in the version of Ibn Mas'ūd; "So travel with your family in the dark of night, except your wife, and do not let any of you look back."

﴿She will certainly suffer the fate of the others﴾ i.e. the torture will not mistake neither her nor them.

﴿Their appointed time [of their torture] is the morning.﴾ Then Lūt said: I want it to be nearer than that. Thus, they replied: ﴿Is the morning not near?﴾

(Qur'ān 11: 82) Allah's statement ﴿When Our command [i.e. Our torture] came, We turned the cities upside down.﴾ That when Jabril put his wings under the overturned cities of the people of Lūt; Sadūm, 'Āmūrādā', Dādhūmā and Ṣabwā'im, and he lifted it till the residents of the Heaven heard the cocks' crow and the dogs' bark. Then he turned it upside down.

[Not found in authentic books of Hadith] It was narrated that the Prophet (P.B.U.H) said to Jabril: "Allah gave you (many) names, explain it to me. Allah describes you: ﴿full of power, held in honor by the Lord of the Throne, obeyed there 'in heaven', and trustworthy.﴾ (Qur'ān 81:20-21) So tell me about your power." He replied, "O Muḥammad, I lifted the cities of the people of Lūt on my wings on air till the angels of the Heaven heard their sounds and the cocks' crow. Then I turned it upside down. Then the Prophet said, "What about His (Allah) saying 'obeyed'?" He replied, "Radwan is the keeper of the heavens, and Malik is the keeper of the fires. Whenever I commanded them to open the gates of Paradise and Fire, they open them for me." He said, "So tell me about His saying: 'trustworthy'?" He said, "Allah Almighty sent down one hundred and four books from heaven to His prophets, which were not entrusted to anyone but me."

﴿and rained down [('amṭarnā) in Arabic] on them,﴾ i.e. the strangers and passengers of the city. 'Abū 'Ubaydah said: the verb (maṭara) is used in mercy, while ('amṭara) is used in the torture.

﴿clustered stones...﴾

Ibn 'Abbās said: successive.

Qatādah said: over each other.

Rabī' said: following one another.

'Ikrimah said: in an array.

'Abū Bakr Al-Hadhli said: (the stones were) prepared (for that). It's a type of Allah's preparation for the wrongdoers.

﴿Of baked clay﴾

Mujāhid said: its beginning was stones and its end was clay. Ibn ‘Abbās, Wahb and Sa‘īd ibn Jubayr said: Sink (i.e. a stone) Wakill (i.e. clay).

Qatādah and ‘Ikrimah said: (Sijjil) is the clay. The evidence for that is Allah’s statement, ﴿to send upon them stones of ‘baked’ clay.﴾ (Qur’ān 51:33)

Al-Ḥasan said: The origin of the stone was clay made into strong, hard stone.

Aḍ-Ḍaḥḥāk said: It is the baked clay.

Ibn Zayd said: (Sijjil) is the name of lowest heaven.

Also, ‘Ikrimah narrated that he said: It is a sea hanged on air between the heaven and the earth, where the stones sent.

Others said: it is mountains in the sky, that is mentioned in this verse: ﴿And He sends down from the sky mountains ‘of clouds’ loaded with hail.﴾ (Qur’ān 24:43)

The linguists said: (Sijjil) and (Sijjīn) [in Arabic] means the hard hit or stone.

Ibn Muqbil said:

.... Hard hit recommended by the heroes.

The Arabs use letter nūn and lām alternately, as both come from the same point of articulation, i.e., tip of the tongue. Another example for this style is the usage of the Arabic verb (ḥatalat) and (ḥatanat) referring to the shedding and crying of the eye (tears).

Some said: It comes on the derived form of (fa‘īl), like the Arab usage for the verb (asjaltuh) meaning to send him. Similarly, [the word Sijjil here is used] as if [the stones] were sent over them.

Others said: It comes from the Arabic expression (sajaltu lahu sajan) when you give something for someone. Similarly, [the expression] is used here as if there were given that affliction and torture.

Al-Faḍl ibn ‘Abbās said:

Whoever vies with me in glory [of watering] finds me distinguished in filling buckets fully. (The derived form of the word Sijjil is used for the meaning used in bold in the poem’s line.)

(Qur'ān 11: 83) Allah's statement ﴿marked by your Lord 'O Prophet'﴾. The word (musawwamah, i.e. marked) is a modifier for the stone and it is a circumstantial accusative.

Qatādah and 'Ikrimah said: (each stone was) encompassed by a sprinkling of red coloring.

Ibn Jurayj said: it has a mark; it doesn't resemble that on earth.

Al-Ḥasan and As-Suddī said: sealed. Others said: famous.

Rabī' said: each stone had the names of its victim written on it.

﴿And these stones are not far from the 'pagan' wrongdoers [i.e. the polytheists of Makkah]!﴾ Mujāhid said: (Allah) puts fear into Quraysh by this.

Qatādah and 'Ikrimah said: It means the wrongdoers of this nation. By Allah, there is no wrongdoer whom Allah saved from it after that.

[Not found in authentic book hadith] (It was narrated that) 'Anas ibn Mālik said: Messenger of Allah asked Jabril about Allah's statement, ﴿And these stones are not far from the 'pagan' wrongdoers!﴾ Jabril replied: "It means the wrongdoers of your people. Every wrongdoer of them is exposed to a stone falling on him from time to time."

(Qur'ān 11: 84) Allah's statement ﴿And to the people of Midian [ibn Ibrāhīm] We sent their brother Shu'aib [ibn Yathrūn ibn Yuwayb ibn Madyan ibn Ibrāhīm]. He said, ﴿O my people! Worship Allah. You have no god other than Him. And do not give short measure and weight [i.e. they were defrauding]. I do see you in prosperity now.﴾ Ibn 'Abbās said: Wealthy in abundance.

Al-Ḥasan said: Wealth and prices decrease.

Qatādah said: Money and adornment of worldly life.

Ad-Ḍaḥḥāk said: the livelihood lower in price and the money increase.

Mujāhid said: prosperity and abundance.

Thus, he warned them the increasing of the prices, the declining of favors, the coming of punishment in case they didn't repent. ﴿But I truly fear for you

the torment of an overwhelming Day,﴾ i.e., a torment that overwhelms you so that none of you can escape.

(Qurʾān 11: 85) ﴿O my people! Give full [complete] measure and weigh with justice. Do not defraud people of their property, [i.e., give them short measure], nor go about spreading corruption in the land.﴾

(Qurʾān 11: 86) ﴿What is left 'as a lawful gain' by Allah is far better for you if you are 'truly' believers.﴾ Ibn ʿAbbās said: [It means] what Allah leaves for you of lawful [earning], is better than giving [people] less in measure and defrauding.

Mujāhid said: [It means] the obedience of Allah.

Sufyān said: [It means] the provision of Allah.

Qatādah said: Your share [granted for you] by your Lord.

Ibn Zayd said: The word (halāk; i.e. destruction) is used for torment, while the word (baqyyah; i.e., what is left) is used for mercy.

Al-Farrāʾ said: Observation of Allah.

﴿And I am not a keeper over you.﴾ Shuʿayb said that because he was not ordered to fight them.

(Qurʾān 11: 87) They asked 'sarcastically', ﴿O Shuʿayb! Does your prayer command you that we should abandon what our forefathers worshipped﴾ of idols. Ibn ʿAbbās said: Shuʿayb was praying a lot so they said that. Al-Aʿmash said: it means, does your recitation [command you]?

﴿or give up managing our wealth as we please as we wish?﴾ It means, or we should leave dealing in our wealth [54B] as we wish. Some reciters read the verbs (tafʿal, i.e., manage) and (tashāʾ, i.e., wish) with letter tāʾ. Thus, the meaning is, [does your prayer] command you to manage our money, so the sentence is related to what they are commanded [to do] not [what they are commanded] to abandon.

The interpreters said: one of the things behaviors that he commanded them to abandon was to cut silver or gold coins, so they said, ﴿or give up managing our wealth as we please as we wish?﴾

﴿Indeed, you are such a tolerant, sensible man!﴾ Ibn ‘Abbās said: it means, foolish and deviator. Al-Qutaybī said: The Arabs used the opposite in description for either good omen or bad omen. For example, they call the diseased, healthy and the desert, the place of safety.

Others said: [The style] is used in mockery. It is like when they call the black person, the father of the white, or when they call the white person, the father of the black. Similarly, it is when the keepers of the Fire say to Abū Jahl: ‘The wicked will be told,’ ﴿Taste this. You mighty, noble one!﴾ (Qur’ān 44:49)

Others said: [The sentence] means, a tolerant, sensible man as you allege and consider yourself to be so, and this is also applied to the sentence said to Abū Jahl. Ibn Kīsān said: They use the style for its literal meaning. Thus, it means, you are, O Shu‘ayb a tolerant, sensible man among us. Hence, it’s improper for you to separate yourself from the community or to leave our religion. Similarly, people of Sāliḥ told him, ﴿O Sāliḥ! We truly had high hopes in you before this.﴾ (Qur’ān 11:62)

(Qur’ān 11: 88) He said, ﴿O my people! Consider if I stand on a clear proof [i.e., evidence, argument, and perception,] from my Lord and He has blessed me with a good [and lawful] provision from Him [without defrauding or decreasing in amount. Others said, the good provision is knowledge and learning]. I do not want to do what I am forbidding you from. [In other words, I have no desire to do what I forbid you from doing.] I only intend, [in what I ask you to do or not to do,] reform to the best of my ability. My success comes only through Allah. In Him I trust and to Him I turn,﴾ i.e., return to Him in all accidents occur. Others said: and I return to Him in the Last Day.

(Qur’ān 11: 89) ﴿O my people! Do not let your opposition [and separation] to me lead you to a fate similar to that of the people of Noah, or Hūd, or Ṣāliḥ [of torment]. And the people of Lūt are not far from you [as they had known that the destruction of the people of Lūt was short time ago. It means, that the dwellings of people of Lūt are not far from you].﴾

(Qur’ān 11: 90) ﴿So seek your Lord’s forgiveness and turn to Him in repentance. Surely my Lord is Most Merciful, All-Loving.﴾ Allah loves the

believers. Others said, [Allah is the Most] Loved by the believers and the Affectionate towards them.

(Qurʾān 11: 91) **They threatened, ﴿O Shuʿayb! We do not comprehend [i.e. know] much of what you say, and surely we see you powerless among us, [as he was blind].﴾** Sufyān said: He was bleary-eyed. He was called the preacher of the Prophets.

﴿**Were it not for your clan, [i.e., your people. Were it not for your protection and powerful position over the people of Madyan (because of your people),] we would have certainly stoned you [i.e., killed you], for you are nothing to us.﴾**

(Qurʾān 11: 92) **He said, ﴿O my people! Do you have more regard for my clan than for Allah, turning your back on Him entirely?﴾** Some said that the pronoun *hā'* refers to Allah. Others said, it refers to the command of Allah and what Shuʿayb was sent with. Thus, it means that you turn your back to (the commands and to what Shuʿayb was sent with). It is said, I turn my back to my affair, meaning that he failed over it and didn't take it seriously. ﴿**Surely my Lord is Fully Aware of what you do.﴾**

(Qurʾān 11: 93) ﴿**my people! Persist in your ways [i.e., act with moderation and mastery, they said: one (yaʿmal ʿalā makānatih) when he acts with moderation and mastery. The derivative forms of the Arabic verb are (makana, yamkunu, maknan, and makānatan)], for I ʿtooʿ will persist in mine. You will soon come to know [who committed a crime against himself and who was the wrongdoer. That's his statement,] who will be visited by a humiliating torment and is a liar!﴾** Some said that the pronoun (*man*), i.e., who, is placed as accusative. Thus, the meaning is, you will know who is the liar, or the liar who will be humiliated. Others said that the pronoun is placed as nominative. Thus, the meaning is, the one who is a liar so that he will know his lie and bear its evil consequence. ﴿**And watch [i.e. wait for the torment]! I too am watching [i.e., waiting] with you!﴾**

(Qurʾān 11: 94) ﴿**When Our command came, We saved Shuʿayb and those who believed with him by a mercy from Us. And the ʿmightyʿ blast**

overtook the wrongdoers [i.e., from the sky so they were destructed.] It's said that Jabril hit them with a mighty blast so their souls came out of their bodies. ﴿So they fell lifeless in their homes,﴾ [lying dead, extinct, and destructed.]

(Qur'ān 11: 95) ﴿as if they had never lived [been] there. So away with [i.e., it was alienation and destruction for] Midian as it was with Thamūd!﴾

(Qur'ān 11: 96) Allah's statement ﴿Indeed, We sent Moses with Our signs and compelling proof, i.e., clear evidence.﴾

(Qur'ān 11: 97) ﴿To Pharaoh and his chiefs, but they followed the command of Pharaoh [and opposed that of Moses], and Pharaoh's command was not well guided [true].﴾

(Qur'ān 11: 98) ﴿He will be before his people on the Day of Judgment and will lead them into the Fire [so he brought them in it.] What an evil place to be led into [what a wretched entry that he brought them in]!﴾

(Qur'ān 11: 99) ﴿They were followed by a curse in this 'life' and 'will receive another' on the Day of Judgment. What an evil gift to receive [i.e. the aid provided]!﴾ that's because they had two consecutive curses; the curse of this life and that of the Hereafter.

(Qur'ān 11: 100) Allah's statement ﴿These are accounts, We relate to you 'O Prophet', of the 'destroyed' cities. Some are still standing 'barren' [(or) inhabited], while others have been mowed down [destroyed].﴾ Ibn 'Abbās said: Some are still remaining and you see them, while others are destructed along with their people.

Muqātil said: Some are still remaining and you see their traces, while others you don't see any trace for them.

Mujāhid said: Some are still standing in total ruin, while others are eradicated, i.e., such as a harvest mowed down.

Qatādah said: Some are still remaining, haven't destroyed by root, while others are destructed and uprooted.

Al-Qarḍhī said: some of them that had still standing walls, while others are falling.

Muḥammad ibn ʿIshāq said: ﴿Some are still standing﴾ refers to the city of Zuʿar and its like that had not been destructed, ﴿while others have been mowed down﴾ that are the cities destructed.

(Qurʾān 11: 101) ﴿We did not wrong them [by the torment and destruction], rather they wronged themselves [by disbelief and disobedience]. The gods they invoked beside Allah were of no help at all when the command [torment] of your Lord came, and only contributed to their ruin [destruction and loss].﴾

(Qurʾān 11: 102) ﴿Such is the ʿcrushingʼ grip of your Lord when He seizes the societies entrenched in wrongdoing. Indeed, His grip is ʿterribly painful and severe.﴾ It is similar to Allah’s statement: ﴿Indeed, the ʿcrushingʼ grip of your Lord is severe.﴾ (Qurʾān 85:12)

(Qurʾān 11: 103) ﴿Surely in this is a sign [warning and lesson] for those who fear the torment of the Hereafter. That is a Day [i.e., the Day of Resurrection] for which humanity will be gathered [ʿAbdullah ibn Masʿūd said to his companions, they will be gathered in the Day of Resurrection in the same place where they will be able to hear The Caller and the sight reached them] and a Day ʿthat will beʼ witnessed [by all the people of the heaven and the earth].﴾

(Qurʾān 11: 104) ﴿We only delay it [i.e., that Day so that the Resurrection haven’t come yet] for a fixed term [a fixed period of time than cannot be increased or decreased].﴾

(Qurʾān 11: 105) ﴿When that Day arrives...﴾ The verb (yaʿt and yaʿtī, i.e., arrive) is read with keeping yāʾ letter and deleting it; both are Arabic dialect. The deletion is the dialect of Hudhayl. The arabs use kasrah to compensate for yāʾ letter, and ḍammah to compensate for wāw letter. It is like what the poet said:

Your hand doesn’t keep dirhams out of generosity, and the other hand keeps the sword resulting in blood.

Thus, the poet uses the verb ‘tu‘ṭ’ deleting yā’ letter from its end; (its origin is ‘tu‘ṭī’).

❖... No one will dare speak [its origin is with double tā’ (not a single one)] except with His permission.❖ Similar to this style is what Labīd the poet, said:

The wide-eyed (wild cows) keep motionless [breastfeeding] their babies, that will turn to be herds of cattle in the desert.

Thus, he used the word (ta’ajjal) with one tā’ instead of (tata’ajjal) with two tā’ letters.

❖Some of them will be miserable, others joyful.❖ Ibn ‘Abbās said: Misery is written for some of them who are miserable, while joy is written for the others who are joyful.

[weak Hadith by words; its meaning is valid] ‘Abdullah ibn Dīnār narrated via Ibn ‘Umar via ‘Umar (may Allah be pleased with them) that he said: When this verse was revealed, I asked the Prophet (P.B.U.H) saying: O Prophet of Allah, will there be a sign for us to know (which party we are from)? Will it be because of something that a person did, or something that he did not do? He said: “O Umar, it will be due to something that he did and the pens wrote it down. Everyone is facilitated in what has been created for him.”⁽¹⁾

(1) The assessment of the reliability of the chain of transmitters

- This Hadith is Hasanun Li-Ghairihi (extrinsically reliable)

The authentication of Hadith

- It was compiled by At-Tirmidhī in Kitab ut Tafsir- from Surat Hud 5/298. He said: (It is) Hasan and Ghareeb. It was also compiled by Ahmad in his Musnad 1/162, Abu Ya‘lā in his Musnad 1/271, Aṭ-Ṭabarī in Jāme‘ ul-Bayān 15/ 480, Ibn Abu Ḥātem in Tafsir Al-Qur’ān Al-‘Aẓeem 6/2084. Ibn ‘Adī in Al-Kāmel 4/265, and Al-Ḥākem in Al-Mustadrak 4/285. All of them narrated the Hadith through the route of Suilmān ibn Sufiān An-Najmī and Abu Sufiān Al-Madanī. He said Ibn Ma‘een: They are not trustworthy. Abu Ḥātem said: This Hadith is weak. Abu Zar‘ah said: This Hadith is Munkar. See: At-Tāreekh Al-Kabeer by Al-Bukhārī 4/17, Al-Jarḥ wal Ta‘deel by Ibn Abu Ḥātem 4/119, Tahdheeb At-Tahdheeb by Ibn Ḥajar 4/194.

- It was compiled by At-Tirmidhī 4/445 in The Book of Al-Qadar- Part: What is said about sorrow and happiness, Ahmad in his Musnad 2/77, Abu Ya‘lā in his Musnad

(Qurʾān 11: 106) ﴿As for those bound for misery, they will be in the Fire, where they will be sighing and gasping﴾

Ibn ʿAbbās said: “Az-Zafīr, i.e., sighing” is the shrill sound, and “Ash-Shahīq, i.e., gasping” is the little sound.

Aḍ-Ḍaḥḥāk and Muqātil said: “Az-Zafīr” is the beginning of a donkey bray and “Ash-Shahīq” is its last sound by the end of its bray echoing inside.

Abū Al-ʿĀlyah said: “Az-Zafīr” is a sound in the throat and “Ash-Shahīq” is a sound in the chest. This means that their exhaling will be ‘Zafīr’ and their inhaling will be ‘Shahīq.’”

(Qurʾān 11: 107) ﴿staying there forever, as long as the heavens and the earth will endure﴾ The article (mā) here is used for time. Ibn ʿAbbās said: ﴿as long as the heavens and the earth will endure﴾ means starting from their beginning till they perish.

Aḍ-Ḍaḥḥāk said: As long as the heavens and the earth of both Paradise and the Fire will endure. Anything above you or shadowing you is considered (samāʾ, i.e., heaven) and any surface you stand or walk on is considered (arḍ, i.e., earth).

Al-Ḥasan said: it means, as long as the Hereafter will endure, similar to the period of endurance of the heaven and the earth in this life.

The linguists said: It was from the customs of the Arabs that when they wanted to describe something that would last forever, they would say, this is as enduring as the heavens and the earth, or as long as camels utter cries [or moan] by reason of the heaviness of their loads, or as the she-camel produces

9/354 through the route of ʿĀṣem ibn ʿUbaidullah via Sālem via his father with the same words. ʿĀṣem ibn ʿUbaidullah’s narrations are weak. See Tahdheeb Al-Kamāl by Al-Mazzī 5/46.

- This Hadith is supported by what is compiled by Al-Bukhari (7112), in Kitāb ut-Tafsir- Part: His Saying: “As for the one who is charitable, mindful of Allah.” (92:5), and Muslim, in Kitāb ul-Qadar, quoting ʿImrān Ibn Ḥuṣayyin’s question to the Prophet (PBUH): “why should we strive?” He (PBUH) replied: “Strive, for each person will be helped to do that for which he was created.”

a sound of yearning towards her young one with a cry, and without a cry, or as the plant grows, or the fruits ripens, or as the night grows dark or as the torrent flows, or as man come by night, or the sun rises, or as one talks or as the female gazelles move their tails, or the mountain of (‘Asīb) remains.

Or, it will last as until the night and day separate. They also say, as long as the flow of milk and the cud go [the former] downwards and [the latter] upwards. Moreover, they would say, as long as talkers at night continue to chat. They meant by these statements the condition of eternity. Therefore, Allah addressed them in a manner that they were familiar with among themselves.

Then Allah excepts saying, ﴿... except what your Lord wills. Surely your Lord does what He intends.﴾

The scholars have different opinions for the nature of this exception made for the people of joy and the people of misery.

It has been said that the exception mentioned in this verse refers to the disobedient among the people of Tawhīd. It is these whom Allah will bring out of the Fire (by the intercession of the interceders).

Ibn ‘Abbās said: Except for those whom your Lord wills (to come out of the Fire) of the people of Tawhīd. Also, he said that the exception is made for the people of joy. Thus, ﴿except what your Lord wills﴾ means, except for those whom Allah wills to be eternal in Paradise.

Qatādah said: Allah knows the best, the intended of this exception. It is narrated that there will be a group of people whom the Fire will burn them out of their committed sins then Allah Almighty will make them to go out of it.

Thus, the exceptive expression here is not literally meant. As the real meaning for the people of misery is the disbelievers, and the real meaning for the people of joy is the believers.

Abū Mijlāz said: It is his recompense, unless your Lord wills to forgive him, so he does not enter them into the Fire. And in the description of the people of joy, the exception means, except what your Lord wills, so he will not keep them eternal in the fire.

Ibn Mas‘ūd said: It means that they will be eternal therein as long as the heavens and the earth remain. They will not die in it nor will they leave it except as your Lord wills. It is to command the fire to consume them and annihilate them, then to renew their creation. He said: And there will come a time upon the Fire when it will be void; there will be no one in it, and that will be after they have remained in it for many years.

Al-Sha‘bī said: the Fire is the fastest of the two worlds in dwelling, and the fastest in its destruction.

And Ibn Zayd said in this verse: (Allah Almighty) told us what He wills for the people of Paradise, so He said: “a ‘generous’ giving, without end.” But He did not tell us what He wills for the people of the Fire.

And Ibn Kisān said: “Except what your Lord wills” for the two groups, of their settlement in this life before their return to Paradise and the Fire.

Others said: “**except what your Lord wills**” of the imprisonment of the two groups in graves (during the period) between death and resurrection.

Az-Zajjāj said: There are four opinions in this verse; two of them are for the scholars of syntax, and two are for those of semantics.

As for one of the two sayings of the scholars of syntax, they said: the exceptive expression here means, except. As you say in the speech: (There was no man with us except one). And I owe you a thousand dirhams except for the two thousand that I owe you. So the meaning is: as long as the heavens and the earth last, except as long as your Lord wills of eternity.

Also, the second opinions relates the exception in the verse to the action of making them come out (of the Fire). Still, he does not want to make them come out. As you say in the you speech: I wanted to do this, unless I will something else. However, you keep on doing that act. Thus, the meaning is, if He wanted to make them come out, He would do. However, He informed them that they will remain in it forever.

Az-Zajjāj said: This is the school of the scholars of syntax.

As for the opinion of the scholars of semantics, they said: ﴿staying there forever, as long as the heavens and the earth will endure, except what your Lord wills﴾ of the period of their standing after coming out of their graves and for accountability.

And the fourth opinions states: The exception refers to the increase in bliss and torment. Thus, the implied meaning is, ﴿staying there forever, as long as the heavens and the earth will endure, except what your Lord wills﴾ of the increase of bliss for the people of joy, and the increase of torment for the people of the Fire.

Al-Farrā' said: It means, your Lord wills the eternity of this group in the Fire and of that group in Paradise. It is acceptable in Arabic to use the exceptive expression of ('illah) for the meaning of (wāw) i.e., coordination. For example, Allah Almighty says: ﴿so that people will have no argument against you, except the wrongdoers among them﴾ (Qur'ān 2:150). It means, and the wrongdoers.

Abū Tharwān said:

Whoever forces Fālij to leave, let their camels be affected with the mange and had the disease of ghuddah.

Except for Nāshirah whom you expelled, like the branch abundantly produces the fruits (out of it).

Thus, (except) here means (and).

Others said, the exception in the verse means, according to what your Lord wills. Similarly, Allah's statement: ﴿Do not marry former wives of your fathers—except what was done previously﴾ (Qur'ān 4:22). Its meaning is, according to what was done previously.

﴿Surely your Lord does what He intends﴾

(Qur'ān 11: 108) Allah's Statement ﴿And as for those destined to joy...﴾ Kufic scholars (except Abū Bakr) recited the verb 'su'idū' with ḍhammah over letter sīn, so the meaning is those provided with joy. Both Arabic verbs (sa'ida) and (su'ida) have the same meaning. The other scholars of recitation recited the

verb with fathāh, like that of the verb ‘shaqū’. Abū ‘Ubayd and Abū Ḥātim chose this pronunciation.

﴿... they will be in Paradise, staying there forever, as long as the heavens and the earth will endure, except what your Lord wills...﴾

Aḍ-Ḍaḥḥāk said: Except for the period they remain in the Fire till they enter Paradise.

Abū Sinān said: Except for the period that Allah wills to increase over the age of the heaven and the earth, and this is the meaning of eternity.

Allah Almighty said: ﴿...—a ‘generous’ giving, without end [without stop].﴾

Wakī‘ ibn Al-Jarrāh said: Al-Jahmiyyah disbelieves in four verses of the Book of Allah Almighty. Allah Almighty said in description of the bliss of Paradise, ﴿never out of season nor forbidden﴾ (Qur’ān 56: 33). Still, Al-Jahmiyyah said, they are limited and forbidden. Also, Allah Almighty said: ﴿Whatever you have will end, but whatever Allah has is everlasting.﴾ (Qur’ān 16: 96). However, Al-Jahmiyyah said, it is not everlasting. Moreover, Allah Almighty said:

﴿...—a ‘generous’ giving, without end.﴾ Still, they said, it ends and stops.

(Qur’ān 11: 109) Allah’s Statement ﴿So do not be in doubt ‘O Prophet’ [Muḥammad] about what those ‘pagans’ worship; [they are misguided]. They worship nothing except what their forefathers worshipped before ‘them’ [part of the word is hidden, i.e., what they were used to worshipping]. And We will certainly give them their share ‘of punishment’ in full, without any reduction.﴾

(Qur’ān 11: 110) Allah’s Statement ﴿Indeed, We had given Moses the Scripture [i.e. Torah], but differences arose regarding it [i.e., Allah Almighty consoles His Prophet (P.B.U.H) that a group believes and the other disbelieves]. Had it not been for a prior decree from your Lord, [that He will delay the punishment] their differences would have been settled ‘at once’ [i.e., have concluded their punishment and destruction. It refers to those who differ and oppose]. They are truly [resulting] in alarming doubt about it [i.e, a doubt resulting in doubt .﴾ The Arabs said, ‘arāba

ar-rajul' when the person makes something occasioning doubt. Also, they say 'alāma ar-rajul' when he made something occasioning blame.

The poet said:

Whoever leaves his brother, makes something occasioning blame.

(Qur'ān 11: 111) Allah's Statement ﴿And surely your Lord will fully pay all for their deeds.﴾ The scholars of recitation differs in the word 'inna'. Ibn 'Aāmir, Abū Ja'far, Ḥaḥḥ and Ḥamzah recite it with shaddah (i.e., doubling the nūn). As for the word 'lammā', it has shaddah over letter mīm. Its origin in the verse, according to the meaning, is (lamammā), however, one of the mīm letters deleted in order not to be successive. Similarly, the poet said:

As if the distance from its end till the (comer) after, a long route of high road.

He deleted the lām letter when it was followed by another one in the word, 'al-qādim'; the comer.

Thus, the word 'mā' in the verse means 'man', i.e., those whom. The implied meaning is, all will be of those whom your Lord will fully pay. Similarly, the poet said:

I am of those whom properly complete the affair, when it found not the right ways.

Other scholars said: this part of the verse is, "wa 'inna kullān lammā" with tanwīn on the word "lammā"—Az-Zuhrī read it that way as well—meaning, more assertion for the meaning. Similarly, the word "lammā" is mentioned in Allah's Statement: ﴿And you devour 'others'' inheritance greedily.﴾ (Qur'ān 89:19). The verse asserts the excessiveness (of devouring it). Then the tanwīn is deleted and the word comes on the measure of 'fa'lā'. This step also is applied to Allah's Statement: ﴿Then We sent Our messengers in succession.﴾ (Qur'ān 23:44). Here, the word "tatrā", i.e., in succession, has the same thing.

Nāfi' and Ibn Kathīr read this part with sukūn over letter nūn (so the word is 'in') of the intensified form 'inna' and letter mīm (so the word is 'lamā') and 'mā' here is a relative pronoun.

Abū Zayd, the poet, said:

(she has) a face, with white bright chest, and breasts look like small round receptacle.

So he used the word (ka'an) i.e., look like, with sukūn instead of shaddah (intensifying the letter nūn).

Accordingly, this part of the verse is read, "wa 'in kullān lamā layuwaffiyannahum".

For Abū 'Amr, Al-Kisā'ī, Ya'qūb, Ḥafs, 'Ayyūb, and Khalaf, they read this part, "wa 'inna kullān lamā" with shaddah over mīm and sukūn over mīm. It means accordingly, surely your Lord will fully pay all. They considered 'mā' here a relative pronoun. Others said, this part of the verse means, all are of those whom your Lord will fully pay (for their deeds). This usage is similar to that in the other verse: ﴿... then marry [i.e., whoever] other women of your choice.﴾ (Qur'ān 4:3)

Abū Bakr ibn 'Ayyāsh read this part, with sukūn over nūn and shaddah over mīm; i.e., he read 'in' instead of the intensified form 'inna'.

Others said: 'in' means the negation, and 'lammā' means the exception. Thus, the meaning is, none of them except that your Lord will fully pay (for their deeds). However, they considered the word 'kullān' an accusative object for the verb 'pay'. This last mode of recitation is the most one beyond right.

﴿He is certainly All-Aware of what they do.﴾

(Qur'ān 11: 112) Allah's Statement ﴿So be steadfast [O Muḥammad, in the command of your Lord, in applying it and in calling for it] as you are commanded 'O Prophet'...﴾ 'Aā'ishah and Ath-Thawrī said: Be steadfast in the Qurān.

Ibn Ḥayyān said: "So be steadfast as you are commanded" means do not associate anything with Me 'in worship' and put your trust in Me in whatever befalling you.

As-Suddī said: The speech is for him and the intended is his people.

﴿... along with those who turn 'in submission to Allah' with you [i.e., the believers shall be steadfast as well]. And do not transgress.﴾ It means, do not exceed the commands of Allah. Ibn Zayd said: Do not disobey Allah or oppose Him. Others said: Do not exceed (the limits).

﴿Surely He is All-Seeing of what you 'believers' do.﴾ Nothing of your deeds is hidden from Him.

Ibn 'Abbās said: This verse had had the most severe and strong effect on the Messenger of Allah (P.B.U.H) ever. Thus, when his companions said, we notice that you have turned gray quickly! He said: "The [Surah of] Hud and its sisters have caused me to turn gray!"

(Qur'ān 11: 113) Allah's Statement ﴿And do not be inclined to the wrongdoers or you will be touched [stricken] by the Fire.﴾ Ibn 'Abbās said: Do not side with their deviation. 'Alī ibn Ṭalḥah narrated that he said also, do not go with (them).

Abū Al- 'Aāliyah said: Do not be satisfied with their deeds.

Qatādah said: Do not join the disbelievers.

As-Suddī and Ibn Zayd said: Do not conciliate the wrongdoers.

Ibn Kīsān said: Do not relied upon the wrongdoers.

﴿For then you would have no protectors other than Allah, nor would you be helped.﴾ No supporters will prevent you from His torment.

(Qur'ān 11: 114) Allah's Statement ﴿Establish prayer 'O Prophet' at both ends of the day [i.e., morning and evening]...﴾ Ibn 'Abbās said: It means, the prayer of dawn (Fajr) and that of sunset (Maghrib).

Mujāhid said: The prayer of Fajr and that of late evening ('Ishā').

Al-Qarḍhī said: Fajr, noon (Ḍhuhr) and afternoon ('Aṣr) prayers.

Aḍ-Ḍaḥḥāk said: Fajr and ('Aṣr) prayers.

Muqātil said: Fajr and Ḍhuhr prayers are at one end, and 'Aṣr and Maghrib prayers are at the other.

❖... and in the early part of the night.❖ It means the night prayer. Al-Ḥasan said: it refers to the prayer of Maghrib and ‘Ishā’.

Al-ʿAkhfash said: It means the night hours. The singular for of the word ‘zulafan’ is ‘zulfah’. Its origin is the station and nearness. That’s why they call ‘muzdalifah’ like that as it is a station near (‘Arafah).

Al-ʿAjjāj said:

The fast camel turned week after drawing near (in stations of the desert), like the high moon gradually disappears (by the passage of the month).

There are four modes of recitation for the word ‘zulafan’: most of the scholars of recitation recite it with ḍammah over zāy and faṭḥah over lām. Abū Jaʿfar recites it, with ḍammah over zāy and lām, i.e., ‘zulufan’.

Ibn Muḥayṣin recited it with ḍammah over zāy and sukūn over lām, i.e., ‘zulfan’.

Mujāhid recited it ‘zulfā’; the same measure of the Arabic word ‘qurbā’.

❖Surely good deeds wipe out evil deeds.❖ It means that the five prayers wipe away the evil deeds. This is the opinion of most of the interpreters.

Mujāhid said: It is when the servant (of Allah) says:

Subḥānallāh, Walḥamdu lillāh, Wa lā ilāha illallāh, Wallāhu Akbar

(i.e., Glorified is Allah, and The praise is for Allah, and There is none worthy of worship but Allah, and Allah is the Most Great.)

This verse was revealed about Abū Al-Yusr ʿAmr ibn Ghazyyah Al-Ansari. He was selling dates, and a woman came to him to buy dates from him. Then, he said to her: These dates are not good, and there are better ones at home. Do you prefer taking from them? She said: Yes. So he took her to his house, and he gave her a hug and kissed her. Then, she said to him: Fear God! So he left her and regretted that. After that, he came to the Prophet (P.B.U.H), and said: O Messenger of God, what do you say about a man seducing a woman, doing every sexual action could be done except the intercourse? Omar Ibn Al-Khattab said: Allah has covered up your fault, why

don't you cover yourself! The Messenger of Allah (P.B.U.H) did not respond to him. He (just) said: "I am waiting for the command of my Lord". After that, the afternoon prayer came, so the Prophet (P.B.U.H) prayed the afternoon prayer. After he had finished, Gabriel came to him revealing this verse. The Messenger of Allah (P.B.U.H), said: "Where is Abu Al-Yusr?" He said: Here I am, O Messenger of Allah. He said: "You witnessed this prayer with us?" He said: Yes. He said: "Go: for it is an expiation for what you did". Omar said: O Messenger of Allah, is this for him in particular, or does it apply to all of the people in general?? He said: "No, rather it is for all of the people in general."

﴿That is, [what We mentioned. Others said, it refers to the Qurān,] a reminder [warn] for the mindful.﴾

(Qur'ān 11: 115) Allah's Statement ﴿And be patient, [O Muḥammad, with the harm you face]!》 Others said, patient with the prayers. It is similar to Allah Almighty statement, ﴿Bid your people to pray, and be diligent in 'observing' it.﴾ (Qur'ān 20:132)

﴿Certainly Allah does not discount the reward [of the deeds] of the good-doers.﴾ Ibn 'Abbās said: It means those who pray.

(Qur'ān 11: 116) Allah's Statement ﴿If only there had been among the 'destroyed' peoples before you [that Allah destructed], [i.e., it is a requirement with urgency,] 'O believers,' virtuous individuals [of religion and ration remaining] who forbade corruption in the land [This means that those individuals were not found, as the usage of question implies that.]—other than the few We had saved 'from the torment'. [This is not an exception to the previous group. Rather, those are the followers of the Prophets and the people of the truth.] But the wrongdoers 'only' pursued their 'worldly' pleasures, becoming wicked [i.e., disbelievers].﴾

Ibn 'Abbās said: (They) lived in softness. Also, it is narrated that he said, caused them to exult.

Aḍ-Ḍaḥḥāk said: (means) of which they lived.

Muqātil ibn Sulaymān said: (what) they were given.

Ibn Ḥayyān said: (what) they were provided.

Mujāhid said: They were tyrant and defied the command of their Lord.

Al-Farrā' said: what they were used in (living) in pleasure and desires, and preferring this life over the Hereafter.

(Qur'ān 11: 117) Allah's Statement ﴿And your Lord 'O Prophet' would never destroy a society unjustly [i.e., did not wrong it] while its people were acting rightly﴾. It means, (Allah would never destroy them while they were) acting correctly not wrongly. Rather, Allah destroy their societies out of their disbelief and committing sins.

Others said, it means Allah would never destroy them out of their disbelief if they were dealing together fairly and properly, even if they were disbelievers. Rather, He would destroy them if they oppress one another.

(Qur'ān 11: 118) Allah's Statement ﴿Had your Lord so willed, He would have certainly made [all] humanity one single community 'of believers' [i.e., of one religion], but they will always 'choose to' differ—﴾ in religion; one may be Jewish, Christian, Magian, etc.

(Qur'ān 11: 119) Allah's Statement ﴿except those shown mercy by your Lord﴾, so He guided them. They are the believers and the people of the truth.

﴿... —and so He created them﴾ 'to choose freely' and differentiate; this is the opinion of Al-Ḥasan, Muqātil ibn Ḥayyān, Yamān and 'Aṭā'.

'Ashhab said: I asked Mālik about this verse. He said, (Allah created them to choose freely) so that a group will end in Paradise and another group will end in the Fire. Some scholars said that letter lām in the word (walidhālik) means ('alā) so the meaning accordingly is, and so He created them that way.

This usage is common in Arabic, as the Arab say to the other, 'akramtuka 'alā birrika bī' or 'libirrika bī'. Both mean, I honored you for being kind to me.

Ibn 'Abbās, Mujāhid, and Aḍ-Ḍaḥḥāk said: He created them for mercy. Despite the word 'mercy' is feminine, the noun used to refer to it is masculine. This is because the word 'mercy' is an infinitive noun. This issue is discussed

earlier; i.e., referring to the opposites using one word, and it's acceptable in Arabic. Similarly, this is found in surat Al-Baqarah in Allah's statement, ﴿Allah says, 'The cow should neither be old nor young but in between.'﴾ (Qur'ān 2:68) Also, ﴿Do not recite your prayers too loudly or silently, but seek a way between.﴾ (Qur'ān 17:110). Moreover, ﴿Say, 'O Prophet,' 'In Allah's grace and mercy let them rejoice.﴾ (Qur'ān 10:58). In all the previously mentioned verses, there is one description referring to two opposite words.

Thus, the meaning of this part of the verse accordingly is, and so He created them for differentiation and mercy.

Al-Ḥasan said: (Allah) created these for His Paradise, and those for His Fire; these for His Mercy and those for His torment.

﴿And so the Word of your Lord will be fulfilled: ﴿I will surely fill up Hell with jinn and humans all together.﴾

(Qur'ān 11: 120) Allah's Statement ﴿And We relate to you 'O Prophet' the stories of the messengers to reassure your heart.﴾

Ibn 'Abbās said: to strengthen your heart. Aḍ-Ḍaḥḥāk said: to make your heart firm. Ibn Jurayj said: made (your heart) patient so that you are not affected by violent grief. The scholars of semantics said: what assures your heart.

﴿And there has come to you in this 'sûrah' the truth,...﴾ Al-Ḥasan and Qatādah said: in this life. Others said: in this surah.

﴿... a warning 'to the disbelievers', and a reminder to the believers.﴾

(Qur'ān 11: 121) Allah's Statement ﴿Say to those who disbelieve, ﴿Persist in your ways; we will certainly persist in ours.﴾

(Qur'ān 11: 122) Allah's Statement ﴿And wait [for what reaches us of Allah's Mercy]! Surely we 'too' are waiting [for what reaches you of His punishment].﴾

(Qur'ān 11: 123) Allah's Statement ﴿To Allah 'alone' belongs the knowledge of what is hidden in the heavens and the earth.﴾

Ibn 'Abbās said: Treasuries (of the heaven and the earth).

Aḍ-Ḍaḥḥāk said: All what is hidden from the servants.

The rest (of interpreters) said: What is hidden of the torment coming upon them from the heaven.

﴿And to Him all matters are returned﴾ in the Day of Judgment so that there is no command for them. Nāfi‘ and Ḥafs read the verb ‘yarji‘ with ḍhammah over letter (yā’), which means to come back.

﴿So worship Him [alone] and put your trust in Him. And your Lord is never unaware of what you do.﴾ Most of recitation scholars read the verb ‘ya’ malūn’ with letter (yā’), while scholars of Mādīnah, those of the Levant and Ḥafs, read the verb ‘ta’ malūn’ with letter (tā’).

Ka‘b said: the conclusion of Torah is (the same as) that of (surat) Hūd.

Surat Yūsuf (P.B.U.H)

Makki Surah

One hundred and eleven verses

[1498] Abū al-Ḥasan ibn Muḥammad ibn al-Ḥassan al-Muqri', the reciter, informed us - more than once -, Abū Mu'ādh Aḥmad ibn 'Ibrāhīm al-Jurjānī and the father of Sheikh Abdullah ibn Muhammad al-Aṣbahānī related to us that they said: Abū 'Iṣḥaq 'Ibrāhīm ibn Sharīk related to us, Aḥmad ibn Yūnus al-Yarbū'ī related to us, Sallām ibn Sulaym al-Mada'inī related to us, Harūn ibn Katheer related to us, via Zayd ibn 'Aslam, via his father, via Abū 'Umāmah, via Ubaī ibn Ka'b, who said: The Messenger of Allah (P.B.U.H) said: **“Teach your slaves surat Yūsuf. As any Muslim recite it and teach it to his family and those whom his right hands possesses, Allah facilitates the pangs of death for him, and grants him not to envy a Muslim.”**⁽¹⁾ (Weak Hadith)

(1) [1498] The assessment of the reliability of the chain of transmitters

- This Hadith is Mawḍū'.

The authentication of Hadith

- It was compiled by Ibn 'Adī in Al-Kamāl 7/127, Al-Wāḥidī in Al-Wasee' 2/955 through the route of Sallām ibn Saleem via Hārūn ibn Katheer with the same words.
- It was also compiled by Abu Na'eem in Tāreekh Aṣbahān 2/349, Al-Wāḥidī in Al-Wasee' 3/509 through the route of Yusuf ibn 'Aṭīah Al-Kufī via Hārūn with the same words.
- It was compiled by Ibn 'Asker in Tāreekh Dimashq as in Tafsir Al-Qur'ān Al-'Adheem by Ibn Katheer 2/466 through the route of Al-Qāsem ibn Al-Ḥakam Al-'Arnī via Hārūn with the same words.
- The whole narration depends on the report of Hārūn ibn Katheer who is Majhoul.
- It was also compiled by Al-'Uqaily in Aḍ-Ḍu'afā' 1/156, Ibn 'Adī in Al-Kamāl 1/127, Ibn Al-Jawwzī in Al-Mawḍu'āt 1/239 through other routes via 'Ubay, yet, all of them are not reliable.
- Ibn Al-Mubārak said: I think it was fabricated by Az-Zanādiqah.
- Ibn Al-Jawzī: It is undoubtedly Mawḍū'.
- Adh-Dhahabi said: (It is) Bāṭel.
- Ibn Katheer said: Munkar from all its routes.
- As-Suyutī said: (It is) Mawḍū'.
- Ash-Shawkānī said: All companions memorized this Hadith agree that the narration

In the Name of Allah, the Most Gracious the Most Beneficent

(Qur'ān 12: 1) Allah's Statement ﴿Alif-Lām-Ra. These are the verses of the clear Book﴾ It means that it is clear in its regulations and what is lawful and unlawful, its limits, guidance and blessing.

Muādh ibn Jabal said: Allah clarifies in (the Qur'ān) the letters dropped from the language of the non-Arabs. They are six letters.

(Qur'ān 12: 2) ﴿Indeed, We have sent it down [i.e., the Book] as an Arabic Quran, [on your language, O Arabs] so that you may understand﴾ i.e., so that you may learn its meanings and understand what it includes.

(Qur'ān 12: 3) ﴿We relate to you 'O Prophet'﴾ [i.e., read. The origin of the word (qaṣaṣ) is to keep track of something. For example, in Allah's Statement, ﴿And she said to his sister, 'Keep track of him!'﴾ (Qur'ān 28:11)

Thus, the one who relates the story keeps track of the narrations to tell about it.

﴿... the best of stories [the story of Joseph (P.B.U.H)] through Our revelation of this Quran...﴾ Article (mā) serves as an infinitive noun here. Thus, the meaning is, through Our revelation to you.

﴿... though before this [i.e., before Our revelation] you were totally unaware of them'﴾ i.e., you didn't understand it before.

Others said: You were before it nothing but of those who were unaware (of that).

Sa'd ibn Abī waqqāṣ said: The Qur'ān was revealed to the Messenger of Allah (P.B.U.H) so he recited it to them for a period of time. It seemed as if they were bored, so they said: O Messenger of Allah, why don't you narrate to

of 'Ubay is Mawḍū'.

- See: Aḍ-Ḍu'afā' by Al-'Uqaily 1/156, Al-Mawḍū'āt in Ibn Al-Jawzī 1/240, Mizān ul I'tidāl by Adh-Dhahabī 4/83, Tafsir Al-Qur'ān Al-'Adheem by Ibn Katheer 2/466, Al-Faṭḥ As-Samāwī by Al-Manāwī 1/240, Al-La'ālī' Al-Maṣnou'ah by As-Suyūṭī 1/208, Al-Fawā'id Al-Majmou'ah by Ash-Shawkānī (296), Takhreej Aḥādeeth Al-Kashshāf by Az-Zay'aly 2/179.

us?! Then, Allah Almighty revealed His saying: ﴿**‘It is’ Allah ‘Who’ has sent down the best message...**﴾ the verse. (Qur’ān 39:23)

Then they said: O Messenger of Allah, why don’t you related to us (stories)?! So God Almighty revealed:

﴿**We relate to you ‘O Prophet’ the best of stories...**﴾ the verse.

After that, they said: O Messenger of Allah, why don’t you reminded us and preached us?! So God Almighty revealed: ﴿**Has the time not yet come for believers’ hearts to be humbled at the remembrance of Allah.**﴾ (Qur’ān 57:16)

Thus, Allah Almighty guided them in this verse to the best of stories.

Moreover, the wise men disagreed about, why was it called the best of all stories?

It was said: He called it the best of stories because there is no story in the Qur’ān that includes lessons, wisdom and nice sayings that this story does.

Others said: He called it the best of stories out of the length of time between its beginning and its end.

Ibn ‘Abbās said: There was forty years between the vision of Joseph (P.B.U.H) and the arrival of his father and brothers. Most of the scholars of interpretation agreed on this opinion.

Al-Ḥasan Al-Baṣrī said: The period of time between them was eighty years.

It was said: (Allah) called it the best of stories for the good dialogue of Joseph with his brothers, and his patience for their harm. Also, he closed his eyes from mentioning what they did, and he was generous in forgiving them.

Also, it was said: (Allah called it the best of stories) because it mentions the Prophets and righteous people, angels and demons, humans and jinns, cattle and birds, the biographies of kings and kingdoms, merchants, scholars and ignorant people, men and women, and their cunning and tricks. Moreover, it mentions monotheism, chastity and concealment, and the interpretation of dreams, politics, living with others and the way of handling the living. Thus, it became the best stories for what it includes of great meanings, and great benefits, which are suitable for (reforming) religion and

life. And it was said: Because it mentions the loving and the beloved.

Others said: The expression “best stories” here means the most wonderful (stories).

(Qur’ān 12:4) Allah the Almighty Said, ﴿“Remember” when Joseph said﴾, the majority of scholars recited the word Joseph (Yusūf) with damma on the letter Sīn, /u/, and Talha bin Moṣarrif recited it with Kasra.

The interpreters disagreed regarding the name “Yusūf”; most of them said: it is a Hebrew name, so it has no meaning in Arabic.

Some of them said: it is an Arabic name.

[1499] I heard Abā al-Qāsim alḥbyby says: I heard my father says: I heard Abā al-Ḥasan al’qt’, and he was wise man, and he was asked about Joseph (Yusuf) meaning, and he said: “Al Asaf” linguistically is: sorrow, and “Al Aseef” linguistically is: slave, and they met in Yusuf, therefore he was named Yusuf⁽¹⁾.

﴿To his father﴾ meaning Ya’qūb ibn Ishāq ibn Ibrāhīm, May Allah be pleased with them.

[1500] Abū al-Ḥasan Muḥammad ibn al-Qāsim ibn Aḥmad almurattib, Safar 1st, three hundred and ninety, informed us, Abū Bakr Muḥammad ibn Muḥammad ibn Dāwūd al-Sajizī related to us, Muḥammad ibn Mu’ādh ibn al-Faraj related to us, ‘Alī ibn khshrm related to us, Ismā‘īl ibn Mūsā al-Shaybānī related to us, via Muḥammad ibn ‘Amr, via ‘Abī Salamah, via ‘Abī Hurayrah said: the Messenger of Allah (P.B.U.H) said: ((“The honorable, the son of the honorable, the son of the honorable, (was) Joseph, the son of Jacob! The son of Isaac, the son of Abraham.”)).⁽²⁾

(1) [1499] The assessment of the reliability of the chain of transmitters

- I did not find some of the transmitters.

The authentication of Hadith

- See: “Tafseer Ibn Ḥabeeb (115 B), Ma’ālim ut-Tanzil by Al-Baghawī 4/212.

(2) [1500] The assessment of the reliability of the chain of transmitters

- The sheikh of the compiler did not find any criticism or praise of it. It is Sahih.

The authentication of Hadith

- It was compiled by At-Tirmidhi 5/293 in Kitab ut-Tafsir- Part from Surat Yusuf, and An-Nassā’ī in As-Sunan Al-Kubrā 6/368 through the route of Al-Faḍl ibn Musā

﴿O my dear father!﴾ (Yā 'Abati), Abu Ja'far and Ibn 'Aamir recited the letter Taa' with fatha in all verses as the origin is: (Yā 'Abatah).

And rest of them recited with kasra, because the origin of word is (Yā 'Abah). The sound ended on the letter hā', and the jussive mood move to be marked with kasra.

﴿Indeed I dreamt of eleven stars﴾ the word stars (Kawkabāan) accusative indefinite noun.

﴿and the sun, and the moon—I saw them prostrating to me﴾, and He did not say that "I saw it" "Ra'aytuha Lī Sājidih", as letters Ha', Meem and Ya', Nūn are used for those who understand; because prostration is done by those who have sound mind, so Allah expressed it by eponym as saying: ﴿O ants! Go quickly into your homes﴾. (Qur'ān 27:18)

As-Suddī narrated via 'Abd ar-Rahmān ibn sābt, via Jabir that he said: a Jewish man called "Bustān" came to the prophet, and said: O Muhammad, tell me about the stars that Yusuf saw, prostrating to him, what are their names?: The messenger of Allah (PBUH) say nothing, then Jibril (PBUH) revealed and told him their names, therefore, the Messenger of Allah (PBUH) said: ((Are you converted to Islam if I told you their names?) the man said: yes. The Prophet said: Jaryān, Tariq, Al Dubāl, Dhu Aṭ-Ṭabaqāt, Qābis, Withāb, 'Amūdan, Musabah, Faylaq, dhurūh and Quray', Yusuf (P.B.U.H.) saw them along with the sun and the moon came down from the sky and prostrated to him.)) The Jew said, ' Oh, god, verily it's their names.'⁽¹⁾ [very weak]

with the same words.

- In addition, At-Tirmidhi said: This Hadith is Hasan. It was also compiled by Ahmad in Al-Musnad 2/416, Al-Bukhāri in Al-Adab Al-Mufrad (605), Ibn Ḥabbān in his Saḥīh 13/92, Al-Ḥākem in Al-Mustadrak 2/346 through the route of Muhammad ibn 'Amr with the same words.
- It was compiled by Al-Bukhāri in Al-Anbiyā' - Part: The Saying of Allah: "Allah chose Abraham as a close friend." (3353), Muslim in Al- Faḍā'il-Part: From the Virtues of Yusuf (2378), through the route of Abu Sa'eed Al-Maqburi via Abu Hurayrah in a similar manner.

(1) The assessment of the reliability of the chain of transmitters

- Very weak.

Ibn ‘Abbās said: The Sun and the moon indicated to his parents, and the stars indicated to his eleven brothers.

As-Suddī said “The sun indicated to his father, and the moon indicated to his aunt, because his mother, Rachel, had died.

Wahb ibn Munabbih said: when he was seven years old, Joseph saw that eleven long sticks were centered in the ground like circuit, and a small stick bent them, until uprooted and overcame them, he described that to his father, who said to him: do not tell your brothers about that. And then when he was twelve, he saw that eleven stars, the sun and the moon prostrating to him, so he told his father.

(Qur’ān 12: 5) Then Prophet Jacob said: ﴿O my dear son [Ḥafs recited the yā’ letter in (bunyya) with faṭḥah, and he did so also in this word mentioned in surat Aṣ-Ṣāffāt] ! Do not relate your vision to your brothers, or they will devise a plot against you. Surely Satan is a sworn enemy to humankind.﴾ This means that the envy may rush them to deceive, set a trap and trouble you as they know the true interpretation of your vision.

In this part of the verse, ﴿surely Satan is a sworn enemy to humankind﴾, The Arabic linguists had many illustrations: some of them had preponderated the opinion that Qur’ān meant to tell us in this sentence: “yakīdū lak”, which means contrive against you, as the joiner letter “lām” here named “lam silat”.

The authentication of Hadith

- It was compiled by Sa‘eed ibn Manṣour in His Sunan 5/377 in Tafsir Surat Yusuf, ‘Abdul-Razzāq in Tafsir Al-Qur’ān Al-‘Adheem 2/316, Aṭ-Ṭabarī in Jāme‘ ul-Bayān 15/ 556, Ibn Abu Ḥātem in Tafsir Al-Qur’ān Al-‘Adheem 7/2101, Al-‘Uqaili in Aḍ-Ḍu‘afā’ 1/259, Ibn Ḥabbān in Al-Majrouḥeen 1/250, Al-Bazzār in Al-Baḥr Az-Zakhkhār as in Kashf Al-Astār 1/90, As-Sahmi in Tāreekh u Jirjān (244), Al-Baihaqī in Dalā’il An-Nubuwwah 6/277, Ibn Al-Jawwzi in Al-Mawḍu‘āt 1/145.
- Al-Bazzār regarded this Hadith as weak. Yet, Ibn Ḥabbān said: It is not attributed to the Messenger of Allah. Abu Zar‘ah said: This Hadith is Munkar. Ibn Al-Jawwzi said: (It is) Mawḍū‘. I said: it is only narrated by Al-Ḥakam ibn Dhuhair Al-Fazzāru Al-Kufi who is known for his weak narration. Al-Bukhārī and the rest imams did not compile this Hadith. Some of them accused him. He died in 180 H. See: Tahdheeb Al-Kamāl by Al-Mazzi 2/427, Taqreeb At-Tahdheeb by Ibn ḤAJAR (1454).

Its effect is exactly such as the effect in this sentence: (li Rabbihim yarhabūn) i.e., ﴿for those who stand in awe of their Lord﴾ (Qurʾān 7:154). Thus, this equals the meaning that it will be for their benefit.

While others adopted the opinion that the style here is similar to the Arabic expressions: (qaṣadtuk) and (qaṣadtu lak), i.e., I brought to him such a thing (like evil for example), or (ḥamidtuk) and (ḥamidtu lak) i.e., I found his action to be praiseworthy, or (naṣaḥtuk) and (naṣaḥtu lak) i.e., I sincerely advised you.

(Qurʾān 12: 6) Allah's statement: ﴿And so will your Lord choose you [Prophet Jacob told his son Yūsuf] and teach you the interpretation of dreams﴾, which means: events of dreams. It is called interpretation because it means to get a particular way in which something is understood or explained.

﴿And perfect His favor upon you and the descendants of Jacob, just as He once perfected it upon your forefathers, Abraham and Isaac.﴾ To illustrate this part, Allah Almighty had saved Prophet Abraham (His close Friend) from being burned in hell fire as the infidels tried to kill him. Continuing with "and Isaac", 'Ikrimah said: It was when Allah Almighty had saved him from being slaughtered and redeemed him with a great sacrifice. While the rest of the scholars illustrated that Prophet Isaac had been gifted with his begotten son Prophet Jacob and his grandsons (the twelve tribes).

﴿Surely your Lord is All-Knowing, All-Wise.﴾

It was said that the natural disposition is wont to enter and actuate him in whom it is engendered. So, when the tribes had known about their brother Yūsuf's vision, they got strong feelings of envy toward him.

Ibn Zayd said: they were considered Prophets but they thought that Yūsuf was so proud to the degree that he hadn't been satisfied to get only an acknowledgment from his brothers that he had great virtue and place among them, but he also aspired also to get his parent's acknowledgment, so they had strong feelings with envy toward him.

(Qurʾān 12: 7) Allah's statement: ﴿Indeed, in the story of Joseph and his brothers there are lessons for all who ask.﴾ The story of Yūsuf and his

brothers is so inspirational. Yūsuf's brothers were ten, their names are Rūbīl (the oldest of them), Shimon, Lāwā, Judah, Zebulon, and Yechgar; all were from their mother whose name was Liyya bint Leyanne, and she was Prophet Jacob's cousin. Besides those children, there were another four children their names were: Dān, Naftāly, Khād, and 'Ashrīm from female slaves whose names were Zulfah and Balhah. When Liyya died, Prophet Jacob married her young sister Rachel, who gave birth to two of his children named, Yūsuf and Benjamin. So the total number of Prophet Jacob's children was twelve.

The Arabic word "āyāt" according to Makkah's scholars of the Qur'ān say that "āyah" the singular of "āyāt" means sermon or exemplary model and others say that it means a marvel. When someone says: this person's look and knowledge are extraordinary means that he has a marvelous look and knowledge. The majority of Qur'ān scholars recite it as "āyāt" not {ayah}.

The Arabic sentence "lissā' ilīn" means for those who ask.

[very weak hadith] The Jews asked the Prophet Muhammad about Prophet Joseph's story, and he told them exactly as mentioned in the Torah, they were astonished, and asked him, "how did you know that story, Muhammad?" he replied, "My Lord, Allah Almighty Had Taught me".

Some scholars illustrated that this sentence in the holy Qur'ān "for all who ask" means for those who want to know about this story, exactly such as illustrated in this verse: ﴿for all who ask﴾ (Qur'ān 41:10).

(Qur'ān 12: 8) Allah's statement: ﴿'Remember' when they said 'to one another', 'Surely Joseph and his brother 'Benjamin' are more beloved to our father than we, even though we are a group of so many. Indeed, our father is clearly mistaken.'﴾

Using the Emphatic lām here is to assure this assumption. When Yūsuf 's brother said: I swear that Yūsuf and his brother Benjamin are dearer to our father than we are. They were a group of ten brothers except for Yūsuf and Benjamin. The clan means a group from one person to ten or to fifteen or between ten to forty persons, and not any of these numbers can refer to other

words such as band or gang which can be co-equal to the word “clan”.

This part of the verse: “Indeed, our father is clearly mistaken.” this verse tells us that Yūsuf ‘s brothers thought that their father was totally wrong to prefer his youngest children Yūsuf and Benjamin.

(Qurʾān 12: 9) Allah’s statement ﴿Kill Joseph or cast him out to some ‘distant’ land﴾.

In this verse, the speaker in verse hadn’t been identified clearly, someone of the scholars said that he was Shimon, another one said that he was Dan and the third one said that he was Rubel.

In this part of the verse: ﴿or cast him out to some ‘distant’ land “ because one of them had suggested deporting or exiling Yūsuf instead of killing him.

﴿so that our father’s attention will be only ours, then after that you may ‘repent and’ become righteous people!﴾

This part of the verse: ﴿so that our father’s attention will be only ours﴾ is telling us that they decided to dismiss Yūsuf away to make their father give his attention to their affairs instead of going busy with Yūsuf ‘s affairs, as this thing made their father turn away and distracted him from taking care of them.

This part of the verse:” then after that, you may repent and become righteous people!﴾ is telling us that, after taking the action of murder they intended to repent and be righteous and good people. One of the scholars said that it means that: everything will go on the right track and all of our affairs with our father will go well.

(Qurʾān 12: 10) Allah’s statement: One of them said, ﴿Do not kill Joseph. But if you must do something, throw him into the bottom of a well so perhaps he may be picked up by some travelers﴾.

This was Rubel, who is Yūsuf ‘s cousin who had the best opinion among the rest of them. He suggested that opinion because he managed to persuade them not to kill Yūsuf . He told them: ﴿don’t kill Yūsuf ﴾, because it’s a great sin, however, you can ﴿throw him into the bottom of a well﴾, because the

bottom of the well is full of darkness and absence so he would be missed. One of the scholars illustrated that: at the bottom of the well, everything would be lost. The word “ghayabat” which means absence, has a root word “ghaybouba” which means coma. Some of scholars recite the word “ ghayabt “as a singular and others recite it as a plural “ ghayabat “. Also he added that the well wasn’t had an easing end (unlined well) and noted that it was located in the City of Jerusalem. Another scholar said: the well was in Jordan. Another one said: it was located between median city and Egypt. Another one said: the well was three miles away from Jacob’s house.

This part of the verse, ﴿so perhaps he may be picked up by some travelers﴾, means that he would be saved by some people (travelers) and join them. Al-Ḥasan recites the verb starting by the Arabic letter (tā’), i.e., (taltaqithu) because we use in the Arabic language this letter as a feminization tool. The word “As-sayyārah” which means the group of travelers is considered as a feminine word. The majority of reciters recite it starting by the Arabic letter (yā’) to start any continuous verb if it relates to masculine and the where the predicate for part of the subject is considered the predicate for all its parts. Here, the syntactic actant (in the Arabic language) of that verb is not a female; thus, it starts by the Arabic letter (yā’).

Similarly, the poet said:

The passage of years affects me, like what the dark nights do in the moon [making it disappears].

So he gave the predicate with a masculine form.

Another poet said:

When one master of them dies another master comes after, so the people of cities and places of worship become subject to him.

This part of the verse ﴿some travelers﴾ means: when some of the passengers would find him, he will join them and move to another land and take him far away from your city.

This part of the verse ﴿if you must do﴾ means if would do what he suggested for them.

Someone asked Al Hassan (the grandchild of Prophet Muhammad (PBUH)): really, are the feelings of envy can engage the heart of the believer ? He answered: I cannot forget the story of the children of Jacob.

It was said before that: the father is a giver and the brother is a taker.

(Qur'ān 12:11) ﴿They said﴾ Then they unanimously decided to cause a rift between him and his father by means of fraud.

So, they said to Jacob: ﴿O our father! Why do you not trust us with Joseph﴾ Abū Ja'far recited it with jussive mood for nun letter.

And the rest recited with Ishmaam Al-Nūn Al-Dhammah, and it was chosen by Abū 'Ubayd and Abū Ḥātim. Because its origin was Ta'mnunā with two nun letters, so one merged into the other.

﴿Although we truly wish him well﴾ We protect and save him until we return him to you.

Muqātil said: this sentence contains anastrophe. This is Joseph's brothers said to their father:

(Qur'ān 12:12) ﴿Send him out with us tomorrow ...﴾ So, their father responded: ﴿It would truly sadden me if you took him away with you...﴾ Then they said: ﴿O our father! Why do you not trust us with Joseph, although we truly wish him well﴾.

﴿Send him out with us tomorrow ...﴾ to the desert ﴿so that he may enjoy himself and play﴾ Abū 'Amr and Ibn 'Āmir recited with Nun letter in both verbs.

Hārūn said, so I said to Abī 'Amr : How do you recited that /Nal'ab/ while they are Prophets? He said: They were not prophets at that time.

And the people of Kufa recited both of them with the Yā' letter. i.e., enjoying and eating, having fun and being active.

It is said: So-and-so enjoyed by his property if he was blessed and spent it on his desires.

Alqaṭāmy said in his poem:

How can I deny your blessing after saving me and giving me one hundred camels [Alrritā‘ā] that grazes wherever it wants.

Ibn Zayd said: It means he tended his sheep and reflected and understood, so he became aware of man issues.

Ya‘qūb recited /Narta‘/ with nun letter, and /Yal‘ab/ with Yā’ letter, so he referred the playing to Yūsuf, and the enjoying to his brothers.

And the people of the Hijaz recited /Narta‘/ with kasra for ‘Ayn letter derived from /Alirti‘ā’/ i.e., Guarding, meaning: We guard, and protect each other. ﴿And we will really watch over him.﴾

Jacob said to them: (Qur’ān 12:13) ﴿It would truly sadden me if you took him away with you﴾ i.e., taking him away with you with ﴿and I fear that a wolf may devour him while you are negligent of him.﴾ you do not feel.

That is because Jacob saw in his dream, as if the wolf had attacked Joseph, so he was warning of wolf, then he said this, so he give them their future cause, and they did not know.

(Qur’ān 12:14) So They said, ﴿If a wolf were to devour him, despite our strong group﴾ of ten men, ﴿then we would certainly be losers!﴾ Weak, helpless, and mutual losers.

(Qur’ān 12:15) Allah the Almighty said ﴿And so, when they took him away﴾ the sentence contained ellipse and abbreviation, which is: So he sent him with them ﴿And so, when they took him away﴾ they determined ﴿and decided to throw him into the bottom of the well, We inspired him: This Wāw is an extra, i.e., We inspired him, as His saying: (Qur’ān 27:103) ﴿Then when they submitted ‘to Allah’s Will’, and Abraham laid him on the side of his forehead ‘for sacrifice’, and We called out to him﴾ means: we called out to him.

Imru’ al-Qays said:

So when we crossed the yard of the neighborhood and moved [Wa inthá] to a desert land with tall mountains

Means: moved without the letter Wāw.

﴿“One day” you will remind them of this deed of theirs while they are unaware of who you are﴾. i.e., We have revealed to Joseph that your dream would be achieved, and that you may tell your brothers about their ill treatment, and they will not aware regarding the revelation of Allah to him and informing him that, and this is the meaning of Mujāhid’s statement.

And it is said that “they don’t know you are Joseph.

Ibn ‘Abbās said: when the brothers entered Joseph’s presence, He recognized them but they were unaware of who he really was, he called measuring cup and held it, then he tapped him making ring sound, and then he said: it till me that you had a brother from your father, called Joseph, Your father brought him closer and did not treat you the same, and you took him away and threw him into the bottom of the well, and then you returned to your father, and you said: the wolf devoured him, later you sold him for a cheap price, that’s Allah saying: ﴿“One day” you will remind them of this deed of theirs while they are unaware of who you are﴾.

As-Suddī said: Jacob sent Joseph, peace be upon them, with his brothers, so they took him away warmly, so when they went out into the wilderness, they showed him enmity, and his brother beats him, so he sought help from the other, and the other hit him, so he could not see merciful from them, so they beat him until they almost killed him, so he started shouting and saying: O father! Oh Jacob! If only you knew what the children of bondwomen do to your son. When they were about to kill him, Yahūdhā said to them: Did you not give me oaths not to kill him? So they took him to away, and they started dropping him into the well. And he hanged to the well’s edge;

They tied his hands and took off his shirt; He said: O brothers! Return the shirt to me, to wear it in the well. They said: call the sun, the moon and the eleven stars keep you company. He said: I did not see anything. So they put him down by the bucket into the well and threw him from the middle to kill him. there was water in the well, and he fell into it, then he stood on a rock,

then, he began to cry, they called him, and he thought that it was a mercy that overtook them, so he answered them, they wanted to crush him with stones and kill him, so Yahūdḥā prevented them, and said: You have given me oaths (to not kill him). And Yahūdḥā brought food to Joseph.

It is said that Allah, may he be exalted, commanded the rock until it rose from the bottom of the well, and Joseph fell on it naked, and Ibrāhīm, (PBUH), when he was thrown into the fire stripped of his clothes and threw into the fire naked, and Gabriel brought him a shirt of paradise silk, and that shirt was with Ibrāhīm, And when Ibrāhīm died, he inherited the shirt for Isaac, and when Isaac died, he inherited it for Jacob, and when Joseph grew old, Jacob made that shirt into a talisman and hung it on his neck, and he would not leave it, and when he was thrown into the well naked, Gabriel came to him - and he hanged that talisman on his neck- and he took the shirt out of his talisman, and he put it on him .

Ibn ‘Abbās said: then they slaughtered young sheep, and made her blood on Joseph’s shirt.

(Qur’ān 12:16) ﴿Then they returned to their father in the evening, weeping﴾. So, that they would be bravest in the darkness to apologize and to firm what they plotted. It has been said: Do not ask for need at night; for modesty appear in the eyes, and do not apologize during the day regarding your fault; as you will not able to complete it.

Some of scholars said: They delayed their returning to the evening; to ripping their father off.

As-Suddī said: When he heard their voices, he was terrified, and said: What is wrong with you, my sons? Did something bad happened to your sheep? They said no. He said: What happened to you, and where is Joseph?

(Qur’ān 12:17) They cried, ﴿Our father ! We went racing﴾ i.e., competing in archery and its proof reciting of ‘Abduāllh [Nantaḍilu] made competition in archery, and As-Suddī, Ibn Ḥayyān said We race in the run to see who is faster.

﴿And left Joseph with our belongings, and a wolf devoured him ! But you will not believe us﴾ i.e., Believe what we say

﴿no matter how truthful we are.﴾ i.e., for you were thinking badly and accusing us, and this shirt of his is stained with blood.

(Qur'ān 12:18) Allah the Almighty said ﴿and they brought his shirt, stained with false blood﴾, because it was not the blood of Joseph, but the blood of a sheep. It is replacement of passive participle by infinitive such as in their saying "Tonight, the crescent [appears]" (Allyltu al-Hilāl)

It is said that the meaning is blood lying regarding it, so the gerund replaced the name as it is said: it has no reason and is not reasonable.

And 'Ā'ishah (may Allah be pleased with her) recited ﴿stained with false blood﴾ (Bidamin kadhabin) with the letter Dāl, meaning: fresh blood.

Jacob cried, and said to his sons, show me his shirt, and they show him. And he said, by Allah, I have never seen a wolf like this ! Ate my son and didn't tore off his shirt !

Then He responded, ﴿No ! Your souls must have tempted﴾ titivating ﴿you to do something 'evil'. So 'I can only endure with' beautiful patience !﴾ some scholars said: I will be patient, or be patient with me .and others said it means I can only endure with' beautiful patience.

Ashhab Al'uqaylī recited [Faṣabran jamīlan] as an infinitive noun, meaning: "I will be endure with beauty patience" it is the patience in which there is no fear or complaint.

Others said that it means: I do not live with you with a gloomy face, and a frown on the forehead, but I will treat you in good way as I was before that.

'Abd ar-Razzāq narrated, via al-Thawrī via Ḥabīb ibn Abī Thābit: that the Prophet Jacob, (P.B.U.H), his eyebrows had fallen over his eyes, and he would raise them with a cloth, and he asked regarding this? He said: old age

and the abundance of sorrows, so God Almighty revealed to him: O Jacob, are you complaining? He said: Oh Lord! I have sinned, so forgive me⁽¹⁾!

﴿It is Allah's help that I seek to bear your claims﴾ of lies.

They said: When Joseph was thrown into the well, he was eighteen years old.

Others said: he was seventeen years old.

And it was said: the son was twelve years. And he stayed there for three days.

(Qur'ān 12:19) ﴿And there came some travelers﴾, that is: a group of travelers passing by Midian to Egypt. They missed the road, so they set out to stray in a different way until they reach near the well, and the well was in a wilderness far from urbanization, it was for the shepherds and the passers-by, and its water was salt, so it becomes pure water When Joseph was thrown into it.

When they settled, they sent an Arabian man from the people of Midian, who was called: Mālik ibn dh'ar, to ask for water for them, and that is Allah the Almighty saying: ﴿and they sent their water-boy﴾ and the water-boy is the one who to go ahead the group to the water and prepares the rope and buckets.

So he reached the well ﴿who let down his bucket into the well﴾ sent the bucket into the well. It is said: I lowered the bucket into the well if you sent it into it, and I withdraw it when I took it out of well.

So Joseph (P.B.U.H) hanged to the rope, and when bucket went out, they found the most beautiful boy, The Prophet (P.B.U.H) said: ((Joseph was given half of beauty, and the other half was given to all people)).

Ka'b al-Aḥbār said: Joseph had a beautiful face, curly hair, huge eyes, well manners, white skin, thick legs, forearms, and brachium, no belly, and if he smiled, you would see the light from his smile, and if he spoke, you would see light of his words passing between his front tooth, and no one can describe

(1) The chain of transmitters is authentically attributed to Ḥabeeb ibn Abu Thābet.

The authentication of Hadith

- It was compiled by 'Abdur-Razzāq in Tafsir Al-Qur'ān Al-'Adheem 2/319, and Aṭ-Ṭabarī in Jāme' ul-Bayān 15/586. This is from the reports of the Children of Israel.

him, and his beauty was like the light of day at night, and he was like Adam (P.B.U.H) on the day Allah Almighty created him, had a spirit of His Own 'creation' breathed into him before he committed a sin.

It is said that he inherited that beauty from his grandmother Sarah, who was given a one-six of the beauty.

When Mālik ibn dh'ar saw him, he said: **He cried out, ﴿Oh, what a great find! Here is a boy!﴾** and the recitation differed in Allah's saying in Arabic [O Bushra].

So the people of Kufa recited with Sukūn on the letter Yā', and they said: he called out to a man of his companions, whose name was Bushra, and he said: "Oh Bushra! As you say: O Zayd! And it nominative noun after prefixed vocative particle, and this is As-Suddi statement.

And the rest recited, O Bushrai, with 'Alif, and fatha on Yā' on adnominal, and they said: the water-boy gave glad tidings to his companions that he had found a slave.

﴿And they took him secretly 'to be sold' as merchandise﴾ {Bḍā'atan} accusative masculine plural- active participle.

Mujāhid said: Mālik ibn dh'ar and his companions took him secretly away from the merchants who were with them, and they said to them: It is a commodity that some of the people of the water sold him to us to be with us to Egypt. Fearing that they would ask them to share it if they knew the price.

'Aṭīyah said on the authority of Ibn Abbas: it means, Joseph's brothers were secret about Joseph being their brother, and they said: He is our slave (escape from us).

﴿Allah Almighty said: but Allah is All-Knowing of what they did.﴾

So Yahūdḥā brought food to Joseph (and he did not find it in the well, so he told (his brothers about it), so they asked for him, and they found Mālik and his companions, they came to them). So refer to Joseph and said: This is our slave escaped from us.

Wahb said: Yahūdḥā was closely mentoring what happened to Joseph, and when they took him out, he saw him and told the others, so they came to Mālik and

said: This is our servant, and Joseph concealed his affair. Fearing that his brothers would kill him, Mālik said: I want to purchase him from you, so they sold him.

And that is Allah's Statement:

(Qur'ān 12:20) The Almighty said: ﴿They "later" sold him﴾, i.e., they sold Joseph.

Ibn Mufarrigh al-Ḥimyarī said:

And I sold my slave, named Burd, wish, before this, I had died

﴿For a cheap price﴾ cheap, which is gerund instead of the noun.

Qatada said: Injustice.

Aḍ-Ḍaḥḥak, Muqatil and As-Suddī said: It is unlawful. Because the price of the noble is unlawful.

ʿIkrimah and Ash-shaʿbī said: Few.

Ibn Ḥayyān said: false.

﴿Just a few silver coins﴾ instead of the price and mentioning the number indicated to the few; i.e., they sold him for a few, unbalanced, incomplete, insufficient coins; wanting to get rid of him.

Some scholars said: He only said a few because at that time they did not weigh what less than forty coins. Because the lowest and smallest weight was an ounce, and an ounce was forty coins.

The scholars differed as to the amount of coins for which they sold him:

Ibn Masʿūd, Ibn ʿAbbās, qṭādh and As-Suddī said: Twenty silver coins, so everybody received two coins.

Mujahid said: Twenty-two silver coins.

ʿIkrimah said: Forty silver coins.

﴿only wanting to get rid of him﴾ Joseph's brothers were wanting to get rid of Joseph, they were not aware of his dignity, nor of his position before Allah.

Ibn ʿAbbās said, then Mālik ibn dhʿr and his companions get going with Joseph, and his brothers followed them, saying to them: bind him firmly, to

not scape, so they took him until they presented Egypt with him. Then, Qṭfyr bought him.

Others said: 'Aṭfyr ibn Ruḥayb, the Chief Minister, was on the in charge of the store-houses of Egypt and the King was at that time in Egypt, al-Rayyān ibn al-Walīd ibn thrwān ibn arāshh ibn Qāzān ibn 'Amr ibn 'Imlāq ibn lāwdh ibn Sām ibn Nūḥ.

It was said that this King did not die until he believed and followed Joseph (P.B.U.H) religion, and then he died, and a king after him was Qābūs ibn Muṣ'ab ibn Mu'āwiyah ibn Numayr ibn al-sulwān ibn kādhān ibn 'Amr ibn 'Imlāq ibn lāwdh ibn Sām ibn Nūḥ. He was an unbeliever, and Joseph invited him to Islam, but he refused to accept.

Ibn 'Abbās said: when they entered Egypt, Qṭfyr met Mālīk ibn dh'r, and bought Joseph from him for twenty dinars, a pair of slippers, and two white robes.

Wahb ibn Munabbih said: the travelers accompanied Joseph Egypt, so they entered the market and offered him for sale, so people raised his price until reached the weight of musk, paper and silk, so Qṭfyr bought him from Mālīk for this price.

This is Allah's Statement:

(Qur'ān 12: 21) ﴿The man from Egypt who bought him said to his wife, Take good care of him.﴾

One may say, how does Allah describe the dealing as a sale in His words, "sold him" and "who bought him" despite the sale [contract] is invalid? The answer is, the Arabic word 'shirā'' means to give something in exchange of something else. Thus, when he gave money in exchange of Joseph, it was acceptable to describe that as buying in its linguistic sense. Similarly, in Allah's Statement:

﴿Allah has indeed purchased from the believers their lives and wealth in exchange for Paradise.﴾ (Qur'ān 9:111)

Then, when Qatfir bought him Joseph and brought him to his house, he said to his wife, whose name was Rā'il ibnt 'Aāmīl, as Muhammad ibn Yasār said: ﴿Take good care of him...﴾

[1501] W'khbrny Ibn Fanjawayh informed me that, Ibn Shanabah related to us that, Abū Ḥāmid Al-Mustalimī related to us that he said, Abū Hishām Ar-Rifā'ī related to us that he said: the name of Chief Minister's wife that fall in love with Joseph was Fakā' ibnt Nabūsh.⁽¹⁾

﴿Take good care of him,﴾ i.e., his dwelling and residence. Qatādah and Ibn Jurayj said: his position.

﴿... Perhaps he may be useful to us [when he becomes an adult and understand how to handle some of the affairs that we are dealing with] or we may adopt him as a son.﴾

Ibn Ishāq said: Qatfir didn't lay with women, while his wife, Rā'īl, was a beautiful, gentle woman seeking for authority and life.

[1502] (Abū Bakr related to us) that he said, Abū Al-Abbās ad-Daghūly informed us that, 'Alī ibn Al-Ḥasan al-Hilālī related to us, Abū Na'im related to us, Zuhayr related to us, via Abī Ishāq, via Abī 'Ubaydah, via 'Abd Allāh who said: The top three people in perceiving the thing intuitively were, the Chief Minister in his right opinion in Joseph, so that he said to his wife: ﴿Take good care of him, perhaps he may be useful to us.﴾ Also, of the three was the lady that after she come to Moses, she said to her father, ﴿O my dear father! Hire him.﴾ (Qur'ān 28:26)

Moreover, of them was Abū Bakr when he nominate 'Umar as a caliph.⁽²⁾

(1) [1501] The assessment of the reliability of the chain of transmitters

- It includes Ar-Rifā'ī whose narrations are not very sound.

The authentication of Hadith

- I did not find it.

(2) [1502] The assessment of the reliability of the chain of transmitters

- It is weak, due to the break in the chain between Abu 'Ubaydah and his father, and Zuhair heard from As-Sabihi after his narrations were jumbled.

The authentication of Hadith

- It was compiled by Ibn Sa'd in Aṭ-Ṭabaqāt Al-Kubrā 3/273, Aṭ-Ṭabarī in Jāme' ul-Bayān 16/19, Ibn Abu Ḥātem in Tafsir Al-Qur'ān Al-Adheem 7/2118, Al-Ḥākem in Al-Mustadrak 3/90 through the route of Abu Ishāq via Abu 'Ubaydah via his father with the same words. Yet, Abu 'Ubaydah did not hear from his father.

- It was also compiled by Ibn Abu Shayyibah in Al-Muṣannaf 14/574, Aṭ-Ṭabarī in Jāme' ul-Bayān 16/19, Aṭ-Ṭabarānī in Al-Mu'jam Al-Kabeer 9/185, Al-Ḥākem in

﴿This is how We established Joseph in the land.﴾ It means, We saved Joseph from his brothers' possession after they had intended to kill him. Then, We took him out of the well after being thrown in, and turned him to dignity and high position for the Chief Minister of Egypt. Similarly, We established Joseph in the land of Egypt so that he became responsible for its treasuries.

People of the Scripture said: when Joseph became thirty years old, the Egyptian King assigned him as the minister.

﴿We established Joseph in the land so that We might teach him the interpretation of dreams.﴾

﴿Allah's Will always prevails.﴾ There are different opinions in the referral of the pronoun mentioned in the sentence.

Some said: It refers to Allah Almighty, so the meaning is: nothing overpowers Allah. Rather, Allah is in full control of His affair, and His affair will come into effect. He does and judge whatever He wills.

Others said: It refers to Joseph, so the meaning is: Allah controls Joseph's affair; governs him, protects him, conducts his affairs, so that Allah doesn't put him in charge of anyone other than Allah Almighty.

﴿... but most people do not know﴾ what Allah would do with Joseph, and what his affair would end in, so that they wanted to get rid of him, and sold him for a cheap price as well as their other deeds.

Wise men said in this verse, ﴿Allah's Will always prevails﴾:

Jacob commanded Joseph (P.B.U.T) not to narrate his visions to his brothers. However, Allah's Will prevailed so that Joseph narrated it. Then Jacob wanted them not to plot. However, 'Allah's Will' prevailed so that they almost succeeded. After that, Joseph's brothers wanted to kill him. However, 'Allah's Will' prevailed so that [they did not kill him. Then they wanted to

Al-Mustadrak 2/345 through the reoute of Ath-Thawwri via Abu Ishāq via 'Awf ibn Mālik via Ibn Mas'oud. If Ath-Thawwri memorized it, it is Sahih, as 'Awf ibn Mālik is trustworthy.

- See: Tahdhtheeb Al-Kamāl by Al-Mazzī 22/445.

throw him on the well so that some travelers would pick him up and his name would be forgotten. However, 'Allah's Will' prevailed so that Joseph's name was not forgotten and he became well-known. Then they sold him to be a slave. However, 'Allah's Will' prevailed so that he became a king and they prostrated before him.

Also, they wanted their fathers attention to be only theirs. However, 'Allah's Will' prevailed so that] their father's bosom became strait to them. Moreover, they managed to be a righteous, repentant people after this sin. However, 'Allah's Will' prevailed so that they neglected the sin and persisted until they finally admit that they had committed it after forty years before Joseph, saying to Joseph: ﴿and we have surely been sinful.﴾ (Qur'ān 12:91)

Also, they said to their father: ﴿We have certainly been sinful.﴾ (Qur'ān 12:97)

Also, they wanted to deceive their father into the shirt, blood and weeping. However, 'Allah's Will' prevailed so that he was not deceived, and said:

﴿No! Your souls must have tempted you to do something 'evil'.﴾ (Qur'ān 12:18)

Then they plotted to let his father's heart forsake Joseph. However, 'Allah's Will' prevailed so that Joseph's love increased in his father's heart. Also, Joseph managed to get rid of the prison by mentioning his matter to the wine server. However, 'Allah's Will' prevailed so that the wine server forgot to mention Joseph and he remained in prison for a few years. Furthermore, the Chief Minister's wife plotted to declare her innocence of seducing [Joseph], as she said:

﴿What is the penalty for someone who tried to violate your wife...﴾ (Qur'ān 12:25)

However, 'Allah's Will' prevailed so that a witness of her own family testified [against her].

(Qur'ān 12: 22) ﴿And when he reached maturity...﴾ i.e., full manhood, strength and firmness. Mujāhid said: It's (the age of) thirty three years. Aḍ-Ḍaḥḥāk said: It's (the age of) twenty years.

Ibn ‘Abbās is narrated to say: It’s (the age) from eighteen to thirty years. Some said that it’s to forty years, while others said that it’s to sixty.

The word (‘ashudd) is the plural form of (shadd), the same measure of the Arabic words, (‘aqudd and qadd), (‘asurr and sarr), and (‘aḍurr and ḍarr).

The poet said:

Nothing but you reached the extreme state of strength [i.e., ‘ashudd] , while the kings’ wars destroyed the greatest of nations.

Ḥumayd said in his poem:

If those who blame him know, he exceeds his full strength [i.e., ‘ashudd] by full four.

﴿We gave him wisdom and knowledge.﴾ Mujāhid said: It’s reason and knowledge. Others said: It’s the prophethood.

Scholars of semantics said: It means to hit the right thing in saying, to know about dream interpretation, and funds sources and revenues.

﴿This is how We reward the good-doers.﴾ Ibn ‘Abbās said: (They are) the believers. Also, it is narrated that he said that they are the rightly guided.

Abū Rawq via Aḍ-Ḍaḥḥāk said: It means those who are patient with the trials, like Joseph.

Muḥammad ibn Jarīr said: If the prominent meaning refers to all the good-doers, the intended meaning refers to (Prophet) Muḥammad (P.B.U.H). Allah says that as I did this to Joseph after he faced with his brothers what he faced, and he suffered from the affliction he suffered, then I established him in the land and arranged the country affairs for him, and gave him wisdom and knowledge; similarly, I will do with you. I will save you from the polytheists of your people, who target you with enmity, and I will empower you in the land, and I will increase you in patience and knowledge. This is my reward to the good-doers in (committing to) My commands and prohibitions.

(Qur’ān 12: 23) ﴿And the lady, in whose house he lived, tried to seduce him.﴾ It means that the Chief Minister’s wife asked him to accept her order and to lay with her.

﴿She locked the [seven] doors 'firmly' and said, 'Come to me!'﴾ The scholars of recitation differ in the pronunciation of "hayta lak" i.e. come on to me.

Ibn 'Abbās. As-Sulamī, Abū Wā'il and Qatādah recited it: "hi' tu lak" with kasrah over letter hā' followed by hamzah, then ḍammah over letter tā'. It means, I prepared myself for you. However, Abu 'Amr denied it. Abu 'Ubaydah Mu' ammar ibn Al-Muthannā said: I witnessed Abu 'Amr and he was asked about the mode of recitation of those who read "hi' tu lak" with kasrah over letter hā' followed by hamzah. Abu Amr said: What is the origin of its verb?

I said: (tahayya' tu) i.e., I prepared for you.

He said: Go and review the Arabs' (dialects) until you reach Yemen. Do you know anyone who says this?

Al-Kisa'ī also said: The word "hi' tu" was not narrated by the Arabs.

And 'Ikrimah recited (Huyyītu), i.e., I decorated and beautified myself. However, it is an unsatisfactory mode of recitation.

Moreover, Nasr ibn 'Aāṣim, Yaḥyā ibn Ya'mur, and 'Abdullah ibn Abi Ishāq recited: "hayti lak" with faṭḥah over letter hā' and kasrah under letter tā'.

And Yahya ibn Wath-thāb recited: "Hītu" kasrah under letter hā' and ḍammah over letter tā'.

And Ibn Kathīr recited: "haytu" with faṭḥah over letter hā' and ḍammah over letter tā'.

He read the line of Ṭarafah, the poet:

My people are not the estranged when a caller said, O people, come on [haytu].

Madinah and the Levant scholars recited the word with kasrah under letter hā' and faṭḥah over letter tā'. However, the rest of scholars recited it with faṭḥah over both hā' and tā'. It's the recitation of the Prophet (P.B.U.H) and the familiar language to the Arabs.

[1503] Abū Muḥammad ‘Abdullāh ibn Yūsuf ibn Aḥmad ibn bāmuwayh al-Aṣḥānī informed us through reading before him in the month of al-Muḥarram, 389, that Abū Rajā’ Muḥammad ibn Ḥāmid ibn Muḥammad al-Tamīmī almuqri’, the reciter, (delivered through reading before him) in Makkah, in 340, informed us that, Abū ‘Abd Allāh Muḥammad ibn al-Jahm ibn Hārūn as-Sumarī (al-Kātib, the typist, related to us, al-Farrā’ related to me that he said, Ibn Abī Yaḥyā related to me.

(Ibn) al-Jahm (said): and Abū Tawbah related to us, via Al-Kisa’ī via Ibn Abī Yaḥyā via Ibn Abī Ḥabīb via ash-Sha‘bī via ‘Abdillāh ibn Mas‘ūd that he said: The Prophet (P.B.U.H) taught me to read, “hayta lak”.⁽¹⁾

[1504] ‘Abd Allāh informed us, Abū Rajā’ informed us, Muḥammad ibn al-Jahm related to us, Khalaf related to us, via al-Khaffāf, via Shu‘bah, (via al’A‘mash), via Abī Wā’il via Ibn Mas‘ūd that he recited “hayta lak”. Then it was said to him, it is ‘hīta lak’. So he said, we read it the same way we were taught.

All the narrated modes of recitation mean, come on, draw near, and approach⁽²⁾.

The poet said to ‘Alī (may Allah be pleased with him):

O Commander of the Faithful, inform the brother of Iraq when you come.

Iraq and its people are [to] hasten to you, so come on come on [hayta hayta].

As-Suddī said: It means in Coptic language, ‘come on’.

(1) [1503] The assessment of the reliability of the chain of transmitters

- It is weak, due to the presence of Ibn Abī Yaḥyā whose report is Matrūk.

The authentication of Hadith

- It was compiled by Al-Farrā’ in Ma‘āny Al-Qur’ān 40/2, Abu ‘Umar Al-Duri in a part of the Prophetic recitation (114).

(2) [1504] The assessment of the reliability of the chain of transmitters

- Sahih.

- The assessment of the reliability of the chain of transmitters

- It was compiled by Al-Bukhārī 8/363 in Al-Fath fi Kitāb At-Tafsir- Part: “And the lady, in whose house he lived, tried to seduce him”, and ‘Abdur-Razzāq in Tafsir Al-Qur’ān Al-‘Adheem 2/320, Aṭ-Ṭabarī in Jāme‘ ul-Bayān 16/30-31, Ibn Abu Ḥātem in Tafsir Al-Qur’ān Al-‘Adheem 7/2121.

Al-Ḥasan said: “hauta lak” means ‘come on, O you’, in the Aramaic language.

Abū ‘Ubayd said: Al-Kisa’ī was used to say, it is the language of the people of Hauran that delivered to the Hijaz, meaning: Come.

Abū ‘Ubayd said: I asked a scholar of Hauran (about the phrase) and he confirmed that it’s their language. ‘Ikrimah also reported this opinion.

Mujāhid and others said: It’s an Arabic expression by which she called him to herself. It’s a word for calling someone to draw near and approach towards something.

Its origin is from the noise and loud voice. The Arabs say, ‘hayyata fulān bi fulān’ if someone cried out to another.

The poet said:

It doubts me that the owner becomes silent, if he was the real one, he would cry out [hayyata].

Our teacher Abū al-Qāsim ibn Ḥabīb said: I read in some interpretations that “hayta lak” means that she said, do you have a desire for my beauty and beauty?

Abū ‘Ubaydah mentioned that the Arabs use the word “hayta” in only one form in all the linguistic cases, i.e., singular, plural, masculine, or feminine. Rather, they distinguish this word by the word coming before or after it.

He [i.e., Joseph (P.B.U.H) at that time] **replied**, ﴿Allah is my refuge [and protection from what you call me for. The word “ma ‘ādh” is an infinitive noun meaning, I seek refuge in Allah] ! It is ‘not right to betray’ my master, who has taken good care of me [i.e., your husband Qaṭfir granted me a good position, according to most of the interpretation scholars.]” However, some scholars said, the pronoun refers to Allah Almighty ﴿who has taken good care of me﴾ i.e., He gave refuge to me and protected me from the affliction of the well.

﴿Indeed, the wrongdoers never succeed.﴾ It means, if I do this, i.e., betray him to his wife after he had honored me, trusted me, and took good care of me, then I will be a wrongdoer. The wrongdoer are never succeed. Others said that “aḏ-ẓālimūn” (mentioned in the verse) are the adulterers.

(Qur'ān 12: 24) ﴿She advanced towards him, and he would have done likewise﴾

The Arabic word (hamma) means to intend to do something but you haven't actually started it yet.

Similarly, the poet said:

I intended to (kill him), but I didn't, and I wish I had left 'Uthmān wives weeping (for him).

As for the nature of the intention of both Joseph and the Chief Minister's wife, the scholars had different opinions:

had he not seen a sign from his Lord. This is how We kept evil and indecency away from him, for he was truly one of Our chosen servants.﴾

Sufyān ibn 'Uyaynah narrated via 'Ubaydillah ibn Abī Yazīd that he said: I heard Ibn 'Abbās (may Allah be pleased with them both) to be asked: To which extent does the intention of Joseph reach?

He replied:

He loosened the waist-band, and lay with her as a traitor (i.e., man laying with a woman).⁽¹⁾

Ibn Jurayj narrated via Ibn Abī Mulaykah that he said: I asked Ibn 'Abbās: To which extent does the intention of Joseph reach?

He replied: (The woman) laid on her back and he sit up in between her legs to put off his clothes.⁽²⁾

(1) The assessment of the reliability of the chain of transmitters

- Its transmitters are trustworthy.

The authentication of Hadith

- Sa'eed ibn Manṣour in his Sunan 5/387, and Aṭ-Ṭabarī in Jāme' ul-Bayān 16/35.

(2) The assessment of the reliability of the chain of transmitters

- Its transmitters are trustworthy.

The authentication of Hadith

- Sa'eed ibn Manṣour in his Sunan 5/386, Aṭ-Ṭabarī in Jāme' ul-Bayān 16/36 and Ibn Abu Ḥātem in Tafsir Al-Qur'ān Al-'Adheem 7/2122.

Sa'īd ibn Jubayr said: He loosened the waist-band.

Mujāhid said: He loosened the trousers till they reached the buttocks, and he sat up from her as a man sits up from his woman.⁽¹⁾

Aḍ-Ḍaḥḥāk said: Satan ran between them, striking with his hand on Joseph's hand, and with the other hand on the woman's hand, until he combined them.

As-Suddī and Ibn Ishāq said: When the wife of the Chief Minister wanted to seduce Joseph, she started to mention his virtues trying to make him inclined to her. Thus, she said to him: Oh Joseph, how beautiful your hair is! He said: It is the first part to be scattered of my body. She said to him: Oh Joseph, how beautiful your eyes are! He said: It is the first part of my body that flows to the ground. She said: How beautiful is your face! He said: It is to be consumed by the earth. After that, she kept coveting him at one time and frightening him at another time, and inviting him to pleasure. He is an independent young man who finds from the lust of youth what a man finds, and she is a beautiful lady. Thus, he inclined to her because of what he sees of her seduction, and of his fear of her. Finally, they were alone in some houses and he advanced towards her.

These are the sayings of the interpreters of the righteous predecessors.

Some scholars of the later generations said: these narrations are improper to be ascribed to the Prophets (P.B.U.T). Thus, they gave other interpretations to the verse:

Some of them said: He intended to escape from her. However, this opinion is not valid as the escape is a masculine noun and there is no mention for it in the verse.

(1) The assessment of the reliability of the chain of transmitters

- It is very weak due to the presence of Jubayr.

The authentication of Hadith

- See: Zād Al-Maseer by Al-Jawwzī 4/205. It was also mentioned by Al-Baghawī in Ma'ālim ut-Tanzil 4/229 without attributing it. Similarly, it was mentioned by Al-Qurṭubī in Al-Jāme' Li-Aḥkām Al-Qur'ān 9/166 and Ibn katheer in Tafsir Al-Qur'ān Al-Adheem 2/474.

Others said: He intended to strike and push her.

Others said: He intended to have a dispute and appealed it to her husband.

Others said: He intended to obey her. It is a metaphor for something not mentioned.

Others said: in the [verse No. 24], the meaning is complete on Allah's Statement, ﴿She advanced towards him.﴾ Then the narration of Joseph is started, as Allah says, ﴿and he would have done likewise, had he not seen a sign from his Lord.﴾ It's an anastrophe. The implied meaning is, had he not seen a sign from his Lord, he would have advanced towards her. Rather, he saw a sign from his Lord, so he didn't approach. The same mechanism of anastrophe is in the verse:

﴿Had it not been for Allah's grace and mercy, you would have followed Satan—except for a few.﴾ (Qur'ān 4:83)

This opinion is invalid according to the linguists. The Arabs don't come with the clause of the result of the conditional particle (*lawlā*) first. They don't say, I would stand up, had it not been for Zayed, intending, had it not been for Zayed, I would stand up.

Juwaybir said via Aḍ-Ḍaḥḥāk via Ibn 'Abbās that he said: She desired for Joseph (to sleep with her), while Joseph wanted her to be his wife.

All these interpretations narrated are invalid and non-satisfactory. They contradict with the narrations of the valid predecessors of scholars who took their sayings from those who witnessed the revelation.

Also, this is out of what is narrated in the (sound) narration that Joseph (P.B.U.H) when entered to the king and the woman admitted. Joseph said then:

﴿That is so he may know that I did not betray him in his absence,﴾ (Qur'ān 12:52)

Thus, Jābrīl said to him, even when you inclined to approach towards her, O Joseph! So Joseph said at that time:

﴿And I do not seek to free myself from blame, for indeed the soul is ever inclined to evil, except those shown mercy by my Lord...﴾ the verse. (Qur'ān 12:53)

As for the scholars of (valid) facts, they said in the meaning of this verse that there are two types of intentions (hamm in Arabic):

As for the people of stating facts, they said in their interpretation of this verse, that the intention has two types:

The first one is the fixed and persisted intention accompanied with determination and satisfaction with the action—for example, the Chief Minister's wife—and the servant is accounted for this intention.

The second one is the temporary and spontaneous intention that the soul may whisper or suggest, as long as it's not accompanied by determination or choice—for example, that of Joseph (P.B.U.H)—and the servant is not accounted for it as long as he does not act on it or speak.

The evidence is what is narrated via Ibn Al-Mubārak that he said, I asked Sufyān, is the servant accounted for the intention? He replied, if he is determined to act on it, then he will be accounted for it.

[1505] Abū Ṭāhir Muḥammad ibn al-Faḍl ibn Muḥammad ibn Ishāq al-Muzakkā informed us, (reading before him in the month of Rabī' the first, 383, and he accredited it), my grandfather Abū Bakr Muḥammad ibn Ishāq ibn Khuzaymah informed us, Muḥammad ibn Rāfi' related to us, Abū al-Ḥasan 'Alī ibn Ḥafṣ al-Madā'inī related to us, Warqā' ibn 'Umar related to us, via Abī az-Zannād, via 'Abd ar-Raḥmān al-'A'raj, via Abī Hurayrah.

[1506] Abū Sa'īd Muḥammad ibn 'Abd Allāh ibn Ḥamdūn, the reliable and trusted one, through my reading before him, informed us, Abū Ḥāmid (Aḥmad ibn Muḥammad ibn al-Ḥasan) ash-Sharqī informed us, Muḥammad ibn Yaḥyā adh-Dhuhlī, and 'Abd ar-Raḥmān ibn Bishr al-'Abdī, and Aḥmad ibn Yūsuf as-Sulamī related to us that they said: 'Abd ar-Razzāq ibn Hammām informed us, Ma'mar ibn Rāshid informed us, via Hammām ibn Munabbih that he said, this is what Abū Hurayrah informed us via Messenger of Allah Muḥammad (P.B.U.H).

[1507] Abū Sa‘īd Muḥammad ibn Mūsā ibn al-Faḍl related to us, and this is his own words, Abū ‘Abd Allāh Muḥammad ibn ‘Abd Allāh ibn Aḥmad al-Aṣḥānī informed us, akhbrnā Abū Bakr ‘Abd Allāh ibn Muḥammad ibn ‘Ubayd al-Qurashī informed us, Yaḥyā ibn Ayyūb related to us, Ismā‘īl ibn Ja‘far informed us (that) he said: al-‘Alā’ informed me, via his father, via Abī Hurayrah that Messenger of Allah (P.B.U.H) said:

“Allah, the Great and Glorious, said: Whenever my bondsman intends to do good, but does not do it, I write one good deed for him, but if he puts it into practice I wrote from ten to seven hundred good deeds in favor of him. When he intends to commit an evil, but does not actually do it, do not record it. But if he does it, I write only one evil. If he leaves it for Me, I write one good deed for him.”⁽¹⁾

The (valid) opinion is that such minor sins and errors could be committed by the Prophets (P.B.U.T), for many reasons:

The first one is, that they would feel fear of Allah Almighty upon remembering these sins so they become serious in Allah’s obedience, and they don’t trust only on the vast Mercy of Allah Almighty.

The second is to let them know the position of His favor upon them when He forgives them.

The third is to make them models for those who commit sins so that they don’t lose hope in Allah’s Mercy and give up despair at His bounty and forgiveness.

(1) [1505-1507] The assessment of the reliability of the chain of transmitters

- The three chains of transmitters are sound.

The authentication of Hadith

- It was compiled by Muslim in The Book of Imān- Part: (If a servant intends to) (130), Abu Ya‘lā in his Musnad (6500), Abu ‘Uwānah in his Musnad 1/83, Ibn Ḥabbān in his Sahih 2/106, Ibn Mandah in Al-Imān (377) through the route of Al-‘Alā’ ibn ‘Abdur-Raḥmān via his father with the same words.

- It was also compiled by Al-Bukhārī in The Book of Tawḥeed- Part: (They wish to change Allah’s promise) (7501), Muslim in Al-Imān- Part: (If a servant intends to) (1283), At-Tirmidhi in At-Tasir-Part: From Surat Al-An‘ām (3073) and Ahmad in his Musnad 2/242 through the route of Abu Az-Zannād via Al-A‘raj with the same words.

[1508] Ibn fanjawyḥ informed me, al-Faḍl ibn al-Faḍl related to us, ‘Alī ibn Ishāq ibn Zāṭyā related to us, Luwayn related to us, Ismā‘īl ibn Zakarīyā related to us, via Muḥammad ibn ‘Awn alkhurāsānī, via ‘ikrimah, via Ibn ‘Abbās that he said, Messenger of Allah (P.B.U.H) said: “No one of you except that he will meet Allah Almighty after he have intended to commit an evil or he practiced it, except for Yaḥyā ibn Zakarīyā as he didn’t intend to commit an evil or practice it.”⁽¹⁾ (very weak)

[1509] Ibn fanjawyḥ informed me, Ṭalḥah and Ibn al-Bawwāb related to us, that they said: Ibn Mujāhid related to us, Ibn Abī khaythamah related to us, Muṣ‘ab ibn ‘Abd Allāh related to us, Muṣ‘ab ibn ‘Uthmān related to us (that) he said: Sulaymān ibn Yasār was one of the best-faced people. Once a woman came to him to question him, then she tried to seduce him. However, he refused to meet her desire and reminded her. So she said to him: If you do not (do what I ask you to do), I will render you famous (for vice) and I will shout at you. (The narrator) said: So he went out and left her. Then, he saw Joseph (P.B.U.H) in a dream, so he said to him: You are Joseph. He replied: I am Yusuf, who intended to advance towards (the wife of the Chief Minister), and you are Sulaymān (who did not intend, i.e., to do the same action).⁽²⁾

(1) [1508] The assessment of the reliability of the chain of transmitters

- It is very weak, due to the presence of Muhammad ibn ‘Awn.

The authentication of Hadith

- It was compiled by Al-Bazzār in Kashf Al-Astār through the route of Muhammad ibn ‘Awn via ‘Ikrimah with the same words. Muhammad ibn ‘Awn is Matrūk. It was also compiled by Ahmad in his Musnad 1/295, Ibn Abu Shayyibah in Al-Muṣanaf 11/562, Aṭ-Ṭabarānī in Al-Mu‘jam Al-Kabeer (12933), Al-Ḥākem in Al-Mustadrak 2/591 through the route of ‘Alī ibn Yazeed ibn Yusuf ibn Mahrān via Ibn ‘Abbās with the same words. ‘Alī ibn Zaid ibn Jad‘ān’s narration is weak. Al-Ḥākem also compiled it in Al-Mustadrak 3/591 via Al-Ḥasan as Hadith Mursal. Thus, this Hadith is not authentic.

(2) [1509] The assessment of the reliability of the chain of transmitters

- The compiler reported many Munkar narrations. Ṭalḥah’s narrations is weak. I did not find any criticism or praise about Muṣ‘ab. Dreams are not dependable, and Allah only knows.

The authentication of Hadith

- Al-Qurṭubī mentioned it in Al-Jāme‘ Li-Aḥkām Al-Qur’ān 9/169. He said: it is not authentic, because this implies that the degree of Wilāyah is higher than the prophecy and this is impossible.

As for the sign from his Lord that Joseph saw, the scholars differ in it:

[1510] Abū al-Ḥasan ‘Abd al-Raḥmān ibn Ibrāhīm ibn Muḥammad ibn Yaḥyā informed us, Abū al-‘Abbās al-Aṣamm related to us, al-Ḥasan ibn ‘Alī related to us, Ḥasan ibn ‘Aṭīyah related to us, via Isrā’īl, via Abī Ḥuṣayn, via Sa‘īd, via Ibn ‘Abbās that he said (in this part of the verse): “had he not seen a sign from his Lord” that Jacob was embodied before Joseph and hit his chest so the desire came (out of his body) through his fingers.⁽¹⁾

al-Ḥasan, Sa‘īd ibn Jubayr, Ḥumayd ibn ‘Abd ar-Raḥmān, Mujāhid, ‘Ikrimah, Ibn Sīrīn, Abū Ṣāliḥ, Shimr ibn ‘Aṭīyah and aḍ-Ḍaḥḥāk said: The roof of the house opened for him, and he saw Jacob biting his finger.

Ibn Jubayr said: All Jacob’s son had twelve sons, except for Joseph (i.e., he didn’t have similar number out of this incident). He saw his father’s image so he felt shamed (when he saw him).

Qatādah said: Jacob (P.B.U.H) was embodied for him so he said: O Joseph, do you act like the fool while you are written as one of the Prophets?!

Ibn Abī Malīkah narrated via Ibn ‘Abbās that he said: Joseph was called, O Joseph, do you commit fornication and then you are like a bird whose feathers fell and then went to fly without any feathers?!

As-Suddī said: (He was called, O Joseph, do you sleep with her?! Your example) so long as you do not sleep with her, is (a bird flying through the air in the sky) that can’t be touched. However, your example if you sleep with her, is like the bird dead; he falls into the ground and it cannot defend itself. Also, your example so long as you do not sleep with her, is like a tough wild ox. However, your example if you sleep with her, is like the ox dead, and an ant enters deep in its horns, and it cannot defend itself.

(1) [1510] The assessment of the reliability of the chain of transmitters

- It is Ḥasan, due to the presence of Al-Ḥasan ibn ‘Alī and Al-Ḥasan ibn ‘Aṭīyah who are truthful. The rest of the transmitters are trustworthy.

The authentication of Hadith

- It was compiled by Aṭ-Ṭabarī in Jāme‘ ul-Bayān 16/43, Ibn Abu Ḥātem in Tafsir Al-Qur’ān Al-‘Adheem 7/2123 through the route of Isrāel ibn Yunus.

Abū Mawdūd said, via Muḥammad ibn Ka‘b al-Quraḏy who said: Joseph raised his head to the roof of the house when he approached towards her, so he saw a piece of content on the wall saying, ﴿do not go near adultery. It is truly a shameful deed and an evil way.﴾ (Qur‘ān 17:32)

Also, Abū Ma‘shar said via him: except that he saw in the Qur‘ān about the prohibition of the adultery and that it is despicable.

Al-Quraḏy meant by the word Qur‘ān the Scriptures of Abraham (P.B.U.H).

[1511] ‘Abd Allāh ibn Ḥāmid (ibn Muḥammad) al-Wazzān informed us, Aḥmad ibn Muḥammad ibn Yazīd al-Sukkarī informed us, Muḥammad ibn Ibrāhīm ibn Khālīd related to us, ‘Umar ibn Ḥafṣ al-Baṣrī related to us in Baghdād, Abū al-Haytham Khālīd ibn Yazīd al-Baṣrī related to us, Jarīr related to us, via Layth, via Mujāhid, via Ibn ‘Abbās, that he said interpreting Allah’s Statement “She advanced towards him, and he would have done likewise”: He loosened the trousers, and he sat up from her as a man sits up from his woman. Then, a hand with no arm or wrist, appeared between them on which written, ﴿while you are certainly observed by vigilant, honourable angels, recording ‘everything’. They know whatever you do.﴾ (Qur‘ān 82: 10-12)⁽¹⁾

Thus, both stopped and he ran away. After that, when he became calm, both repeated the same actions. Then, a hand with no arm or wrist, appeared between them on which written: ﴿Be mindful of the Day when you will ‘all’ be returned to Allah, then every soul will be paid in full for what it has done, and none will be wronged.﴾ (Qur‘ān 2: 281)

(1) [1511] The assessment of the reliability of the chain of transmitters

- It is weak, due to the presence of Layth ibn Abu Saleem. I did not find some of its transmitters.

The authentication of Hadith

- Al-Wāḥidī in Al-Waseet 3/608 through the route of the compiler with the same words. Ibn Al-Jawwzi mentioned it in Zād Al-Maseer 4/209.

- It was compiled Ibn Al-Mundher and Abu Ash-Shiekh via Wahb ibn Munabbih in a similar manner, as in Ad-Dur Al-Manthour by As-Suyutī 4/24. It was reported from the children of Israel.

Thus, Thus, both stopped and he ran away. After that, when he became calm, both repeated the same actions. At that time, Allah Almighty said to Jabril (P.B.U.H), O Jabril, stop my servant before he commits the sin. Thus, Jabril descended and then he bit his hand or finger saying, do you act like the fool while you are written as one of the Prophets?! This is Allah's Statement, ﴿This is how We kept evil and indecency away from him.﴾

(weak)

[1512] 'Abd Allāh ibn Ḥāmid informed us, al-Ḥusayn ibn Muḥammad ibn al-Ḥusayn al-Balkhī informed us, Aḥmad ibn al-Layth ibn al-Khalīl related to us, 'Abd al-'Azīz ibn Munīb related to us, Ḥafṣ ibn Yazdād al-Ṣaffār related to us.⁽¹⁾ (weak)

[1513] (weak) Ibn fanjawyḥ informed me, 'Ubayd Allāh ibn Muḥammad ibn Shanabah related to us, 'Alī ibn (Marwān zādh) related to us, al-'Abbās ibn al-Walīd an-Narsī related to us, Hānī Abū 'Amr related to us, 'Imārah ibn 'Aṭīyah related to me, via Wahb ibn Munabbih that he said: After the intention of both Joseph and the wife of the Chief Minister, a hand with no body appeared between them on which written in Hebrew: ﴿Is 'there any equal to' the Vigilant One Who knows what every soul commits?﴾ (Qur'ān 13:33)

Then, the hand disappeared so they repeated what they were doing. Again, the hand came back on which written in Hebrew: ﴿while you are certainly observed by vigilant, honourable angels, recording 'everything'. They know whatever you do.﴾ (Qur'ān 82: 10-12)

Then, the hand disappeared so they repeated what they were doing. For the third time, the hand came back on which written:

(1) [1512-1513] The assessment of the reliability of the chain of transmitters

- It is weak, due to the presence of Hāny ibn 'Amr. I did not find any one recorded it except Ibn Ḥabbān. I did not find some of its transmitters.
- **The assessment of the reliability of the chain of transmitters**
- It was compiled by Ibn Al-Mundhir and Abu Ash-Shiekh as in Ad-Dur Al-Manthour by As-Suyutī 4/24. It was also mentioned by Ibn Al-Jawwzi in Zād Al-Maseer 4/209. It was reported from the children of Israel.

﴿do not go near adultery. It is truly a shameful deed and an evil way.﴾
(Qurʾān 17:32)

Then, the hand disappeared so they repeated what they were doing. For the fourth time, the hand came back on which written:

﴿Be mindful of the Day when you will 'all' be returned to Allah, then every soul will be paid in full for what it has done, and none will be wronged.﴾ (Qurʾān 2: 281)

Finally, Joseph ran away.

ʿAṭīyah narrated via Ibn ʿAbbās that the proof that Joseph saw was that he saw the statue of the king.

Muḥammad ibn ʿIshāq narrated via some of the scholars that they said: (the proof was) his master Qatfīr, as he came close to the door. It's when Joseph escaped from her and she followed him, then he found his master at the door.

[1514] (fabricated) Yaʿqūb ibn Aḥmad al-sirrī related to us, Abū Bakr Muḥammad ibn ʿAbd Allāh al-Ḥafīd related to us, ʿAbd Allāh ibn Aḥmad ibn ʿĀmir al-Ṭāʾi related to us, my father related to me, ʿAlī ibn Mūsā ar-Riḍā related to us, my father related to me, via his father Jaʿfar ibn Muḥammad aṣ-Ṣādiq, my father related to me, via his father ʿAlī ibn al-Ḥusayn (via al-Ḥusayn) that he said in Allah's Statement "had he not seen a sign from his Lord": The wife of the Chief Minister came to the idol and covered it with a garment. Joseph said to her: What is this? She replied: I am too shy for the idol to see us. Joseph said: Are you ashamed of what can neither hear, nor see, nor understand, nor know (nor drink)?! Why am not I ashamed of the One Who created and taught things?!⁽¹⁾

Jaʿfar ibn Muḥammad aṣ-Ṣādiq said: The proof is the prophethood that Allah revealed to his heart; it prevented him from what displeases Allah Almighty.

(1) [1514] **The assessment of the reliability of the chain of transmitters**

- It is Mawḍūʿ, due to the presence of ʿAbduallh ibn Ahmad Aṭ-Ṭāʾi and his father.

The authentication of Hadith

- I did not find any record of this except by this compiler.

Others said: It is what Allah granted him of knowledge and wisdom.

Some scholars said: the believer has a proof in his chest granted by his Lord out of his knowledge. Thus, he saw this proof that prevented him.

The proof is the sign and evidence.

The result of the conditional particle (lawlā) is omitted. The implied meaning is, had he not seen a sign from his Lord, he would have committed adultery, and follow the call of the natural instinct of desire out of the intention of his own choice.

Similarly, in Allah's Statement, ﴿had it not been for Allah's grace and mercy upon you, and had Allah not been Accepting of Repentance, All-Wise.﴾ (Qur'ān 24: 10)

Also, ﴿had it not been for Allah's grace and mercy upon you, and had Allah not been Ever Gracious, Most Merciful.﴾ (Qur'ān 24: 20)

The implied result of the conditional sentence in these two verses is, You would have perished.

Imru' al-Qays said:

Had this soul died at once, rather, this soul faces death many times [out of disdain].

Thus, the implied meaning is, had this soul died at once, it would have relieved, perished and finished.

﴿This is how We kept evil [i.e., sin] and indecency [i.e., adultery] away from him, for he was truly one of Our chosen servants.﴾ Scholars of Makkah, Levant, Basrah read the word "mukhliṣīn" with kasrah under letter lām. It means those who are pure in devotion and worship of Allah Almighty. The rest of scholars read the word "mukhlaṣīn" with fathah over letter lām. It means those chosen persons for prophethood. The evidence is Allah's Statement, ﴿We truly chose them for the honour of proclaiming the Hereafter.﴾ (Qur'ān 38: 46)

[1515] Ibn fanjawyḥ informed me, Muḥammad ibn Aḥmad ibn naṣrawayḥ related to us, Aḥmad ibn al-Ḥasan ibn 'Abd al-Jabbār al-Ṣūfī related to us,

Suwayd ibn Sa'īd related to us, al-Walīd ibn Muḥammad al-mūqarī related to us, via az-Zuhri, via Ḥamzah ibn 'Abdullāh Ibn 'Umar that Ibn 'Umar said:

“When the Prophet (P.B.U.H) fell ill in his fatal illness, he said, “Tell Abu Bakr to lead the prayer.” ‘Ā’ishah said, “He is a softhearted man and would not be able to lead the prayer in your place. Ask ‘Umar to lead the people in prayer.” The Prophet (P.B.U.H) said, “ Abu Bakr shall be the one who leads the people in prayer.” She repeated the same reply but he said, “Tell Abu Bakr to lead the people in prayer. You are the companions of Joseph. ‘Ā’ishah said: “By Allah, there is nothing disturbing in it for me but (the idea that the people may not take evil omen with regard to) one who is the first to occupy the place of the Messenger of Allah (P.B.U.H).”⁽¹⁾

[1516] Ibn fanjawyḥ informed me, ‘Abd Allāh ibn Muḥammad ibn Shanabah related to us (that), Ja‘far ibn Sulaymān said: The woman said to him: I heard a woman on one of the streets speaking obscenely, and a man said to her: You are (like) the female companions of Joseph. So the woman said to him: Wow! We invited him to pleasure, and you wanted to kill him, so who are (like) his female companions? us or you? And killing the one is greater than what we wanted!⁽²⁾

When Joseph (P.B.U.H) saw the proof, he hastened to the door of the house, fleeing from what she wanted from him, and the woman followed him. This is Allah’s Statement:

(1) [1515] The assessment of the reliability of the chain of transmitters

- It is very weak, due to the presence of Al-mūqarī. Yet, this Hadith is Sahih.

The authentication of Hadith

- It was compiled by Al-Bukhārī in The Book of Al-Ādhān- Part: The people of knowledge has the right to lead the congregational prayers (679), Muslim in The Book of Aṣ-Ṣalāh (417), through the route of Az-Zuhari with the same words. This Hadith was compiled by Al-Bukhārī narrating the Hadith of Abu Musā in The Book of Al-Ādhān - Part: The people of knowledge has the right to lead the congregational prayers (678) as well as Muslim in The Book of Aṣ-Ṣalāh (420).

(2) [1516] The assessment of the reliability of the chain of transmitters

- It is very weak, there are unknown transmitters. The sheikh of the compiler did not find any criticism or praise of it. This rejects the saying of the Prophet (PBUH) who does not speak of his own whims.

(Qur'ān 12: 25) ﴿They raced for the door﴾ means that Joseph and Rā'īl hastened to the door. As for Joseph, he was fleeing from immorality, and as for the woman, she was asking Joseph (P.B.U.H) to fulfill her need that she wanted him to do. Then, she reached him and grabbed his shirt from behind, pulling him towards her, preventing him from going out.

﴿... and she tore [cut and split] his shirt from the back [not from the front as Joseph was escaping and she was the one asking for (the sin), then after they came out], only to find her husband at the door [Qaṭfir sitting with Rā'īl's cousin. She feared of him, so] She cried [preceding in speech to her husband], ﴿What is the penalty for someone who tried to violate your wife [i.e., commit adultery], except imprisonment or a painful punishment?﴾ She means, or to be whipped, said Ibn Abbās.

(Qur'ān 12: 26) Allah's Statement Joseph responded, ﴿It was she who tried to seduce me﴾ so I refused and escaped from her, then she reached me and tore my shirt. Nawf Ash-Shāmī said: Joseph didn't want to mention the incident. However, when she said, "what is the penalty for someone who tried to violate your wife" he felt anger and replied, ﴿It was she who tried to seduce me.﴾

And a witness from her own family testified: ﴿If his shirt is torn from the front, then she has told the truth and he is a liar.﴾

They differ in this witness:

Sa'īd ibn Jubayr, Hilāl ibn Yassāf and aḍ-Ḍaḥḥāk said: He was an infant in the cradle that Allah made him to speak. This is the narration of al'awfī, via Ibn 'Abbās, and Shhr via Abī Hurayrah.

The evidence is what is narrated by 'Aṭṭā' ibn al-Sā'ib via Sa'īd ibn Jubayr, via Ibn 'Abbās via the Prophet (P.B.U.H) (that) he said:

"There are four infants spoke in the cradle; the son of the hairdresser of the Pharaoh's daughter, the witness of Joseph, the companion of Jurayj and Jesus, son of Mary."⁽¹⁾

(1) It is weak, because 'Aṭṭā' is Mukḥṭalat (jumbled). Ḥammād Ibn Salamah heard from him before and after his shortcoming but he could not differentiate. However, Ahmad Shāker regarded it as Sahih in his commentary on Al-Musnad 1/309. Al-Haithami

Some said that the infant was the woman's cousin.

Al-Ḥasan, 'Ikrimah, Qatādah, ad-Ḍaḥḥāk and Mujāhid—as narrated by Maṣṣūr—said: He was not an infant. Rather, he was a wise man with beard, and of good judgment, so he judges accordingly saying his opinion. This is the narration of Ibn Abī Mulaykah via Ibn 'Abbās who said: (the witness) was of the specials of the King.

As-Suddī said: (the witness) was Rā'il's cousin. He was sitting with her husband at the door, so he judged of what Allah mentions about him saying: ﴿If his shirt is torn from the front, then she has told the truth and he is a liar.﴾

Ibn Abī Najīḥ narrated via Mujāhid that the witness was his torn shirt from the back.

The meaning of “and a witness from her own family testified” is, one of the judges of her own family judged, as Mujāhid said.

The witness said: my judge of this matter is, ﴿If his shirt is torn from the front, then she has told the truth and he is a liar.﴾

(Qur'ān 12: 27) Allah's Statement ﴿But if it is torn from the back, then she has lied and he is truthful.﴾

Ibn Abī Ishāq read the words “qubul” and “dubur” in their light forms, while other scholars read them in their intensified forms. Both are two dialects (reported in Arabic).

Thus, they brought the shirt finding it torn from the back.

(Qur'ān 12: 28) Allah's Statement So when her husband [Qaṭfir] saw that Joseph's shirt was torn from the back, [he realized his wife's betrayal and

stated in Mu'jam Az-Zawā'id 1/65: 'Aṭṭā' ibn As-Sā'ib is one of its transmitters and he is trustworthy yet he is Mukḥṭalat.

The authentication of Hadith

- It was compiled by Ahmad in his Musnad 1/309, Ibn Ḥabbān in his Sahih 7/166, Abu Ya'lā in his Musnad 4/394, 16/19, Aṭ-Ṭabarānī in Al-Mu'jam Al-Kabeer 10/450, Al-Bazzār in Kashf Al-Astār 1/37. All of them follows the route of Ḥammād Ibn Salamah via 'Aṭṭā' ibn As-Sā'ib with the same words.

Joseph's (P.B.U.H) innocence, so] he said 'to her', ﴿This [action] must be 'an example' of the cunning of you 'women'! Indeed, your cunning is so shrewd!﴾ Other scholars said that these words are of the witness.

Then Qatfir came to Joseph and said:

(Qur'ān 12: 29) ﴿[O] Joseph [the vocative particle is omitted, and the noun used is a specific individual]! Forget about this [speech, and don't mention it to anyone. Other scholars said, it means don't bother yourself with this since your excuse and innocence are clear now. Then he said to his wife:] And you 'O wife'! Seek forgiveness for your sin.﴾ Some scholars said that these words are of the witness to Joseph and Rā'il. By his words, ﴿seek forgiveness for your sin﴾ he means, ask your husband forgiveness so that he doesn't punish you for your sin, and forgives you, according to the meaning of Ibn Abbās interpretation.

﴿It certainly has been your fault.﴾ Indeed, you have been one of the wrongdoers as you seduced a youth and betrayed your husband. Also, when the youth firmly refused, you lied against him.

Arabs said: khaṭī'a, yakhta'u, khaṭ'an and khiṭ'an for committing a sin. The noun from this verb is 'khaṭī'ah'. Allah Almighty says in the Qur'ān:

﴿Surely killing them is a heinous sin [khiṭ'an in Arabic].﴾ (Qur'ān 17:31)

'Umayyah said:

Your servants committing sins while you are the Lord who controls their death and the decree.

So, he used the verb (yukhti'ūn) meaning, committing sins.

However, the Arabs used the verb adding letter 'alif at the beginning; 'akhta'a (the verb), khaṭ'a (the infinitive noun), if he commits it accidentally. Allah Almighty says:

﴿It is not lawful for a believer to kill another except by mistake.﴾

(Qur'ān 4:92)

The verse ends with "one of the wrongdoers" with the masculine modifier, not the feminine one, as its purpose is not to predicate on the women. Rather,

its purpose is to predicate on those who do this action. The implied meaning is, one of the wrongdoing people.

This style is similarly used in Allah's Statement:

﴿and was one of the 'sincerely' devout.﴾ (Qur'an 66:12)

The implied word "people" is illustrated in the other verse:

﴿for she was indeed from a disbelieving people.﴾ (Qur'an 27:43)